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GRADUATING CLASS, BARCILLY THEOLOGICAL SEMINARY

The Missionary Review of the World

Vol. XXIX. No. 6
Old Series

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New Series

SIGNS OF THE TIMES

SIGNAL SAYINGS

I.

"ABANDON EVERY KNOWN SIN; SURRENDER EVERY DOUBTFUL INDULGENCE; OBEY PROMPTLY EVERY VOICE OF THE SPIRIT; OPENLY CONFESS THE LORD JESUS CHRIST."

II.

"WHATEVER ELSE YOU DO OR FAIL TO DO, FORCE YOURSELF TO FORM THE HABIT OF BEING ALONE WITH GOD; FOR THE FIRST OF ALL SECRETS OF HOLY LIVING AND SERVING IS CLOSET PRAYER."

III.

"RIGHT GIVING IS A PART OF RIGHT LIVING. THE LIVING IS NOT RIGHT WHEN THE GIVING IS WRONG, THE GIVING IS WRONG WHEN WE STEAL 'GOD'S PORTION' OF OUR INCOME TO HOARD, OR SPEND ON OURSELVES."

These three brief paragraphs deserve to be "capitalized," not only in a literal sense, but in a moral sense—converted into the working capital of life. They can not be invested with undue emphasis. The first is the message of Evan Roberts to the Welsh churches, and, wherever, inside or outside the principality, this message has been heeded, special blessing has followed. The second saying is the sagacious counsel of one of the most devout of modern saints to the young disciples of to-day. The third is the sententious, epigrammatic substance of Dr. Lansdell's testimony after years of study of the Tithe system and God's teaching about giving.

Among all present "Voices of God," that have special significance to His people, there are three which are accompanied with trumpet tongue and clarion peal: "Yield Fully," "Pray Always," "Give Largely." We may well lift into prominence the words of God's spiritual seers, who feel pressed in spirit to testify concerning present-day dangers and duties. Wherever, at home or abroad, blessing is withheld, one or more of these obstacles is in the way; there is a lack of self surrender to God's will, or of believing, prevailing prayer, or of systematic, self-denying gifts, most likely of all, for these three are generally found keeping close company; in fact they cannot long exist alone, one seems to bring the others.

As to giving, it seems to be often the last to be quickened into true life and action. "Rabbi Duncan," the famous Scotchman, used to say very sagaciously, "True conversion most frequently consists of four stages: first, the *head;* secondly, the *heart;* thirdly, the *mouth;* and fourthly, the *pocket;* but, from the third to the fourth, there is a long passage, with cataracts to impede progress worse than those in the Nile."

It is refreshing therefore to find occasionally noble examples of con-

secrated giving, especially on the part of the poor, as when a little assembly of Scottish saints, numbering scarce forty in all, and all workingmen with no wealthy members, contributed in 1905, for the Lord's work abroad, thirty-four pounds, fifteen shillings, an average of about four dollars and a quarter each. And the secret of such high average is the practise of systematic giving. Do we realize that, if the 166,000,000 Protestants in the world rose to that average the total sum given to missions abroad would aggregate over $700,000,000, or if but one-third of the whole number would give like those poor Scotchmen, it would reach a sum *twelve times* as great as is now given to the work of the world's evangelization?

Westminster Chapel, London, under the leadership of Dr. G. Campbell Morgan, devotes a *full tenth* of all church funds to foreign missionary work, over and above all private contributions to the missionary society by the members. It is not strange if God is pouring out blessing after an unusual fashion on all parts of the church work, and that even that great auditorium is becoming too strait for the throngs even on a week night.

A ZULU PRINCE WINS A PRIZE

Perhaps Africa's compensations for her long night of darkness and oppression are to come in unexpected forms. Is it no sign of the times that in the late oratorical contest at Columbia University, N. Y., he who by the unanimous award of the judges bore off, over all competitors, the "Curtis Gold Medal," for "excellence in substance, form and delivery" of his oration, was Pka Isaka Seme, a full-blooded Zulu Prince?

Seme is a senior, and is to pursue law at Oxford, to fit himself for his future attorney-generalship in Zululand, where he is to represent his dark-skinned people before the British governor. In his masterly oration he said, substantially, that his people are constantly rising to a higher level of civilization, and owe to the British a debt of gratitude for opening up the country, and pointing them toward higher ideals. There is, however, still between the native authorities and the British governor no little misunderstanding and friction, and his mission will be to bring about closer and more harmonious relations. Seme is himself a loyal British subject and refuses to say a word derogatory to the present governor. He also believes that a bright future is before the Zulu, through intellectual culture. At first equality among races, as among individuals, is impossible, but all depends upon the race or the man, whether there shall be ascent to a loftier plane. There is in races, as in individuals, a genius of progress, and, looking far back into history, the Zulus have, as he maintains, given proof of capacity, and at present are, in many fields, attaining distinction. Africa feels the inspiration of this advancing era, and is bound to follow in the footsteps of other and leading nations. The negro race will yet regain their ancestral glory and give to the world a new and great civilization. Such is the prophecy of this Zulu prince. Has it no significance?

THE EXALTATION OF ETHICAL VIRTUES

Before a brilliant assembly of members of both houses of Congress, President Roosevelt, with the diplomatic

corps and a great concourse of the people before him, gave an address on "The Man with the Muck Rake," at the laying of the corner-stone of the new office building for the use of the House of Representatives.

His speech, already famous, was a manly protest against the mania of certain journals for creating a sensation by exposing and magnifying individual and social corruption, so as to impress the public that both in Church and State there is rottenness to the core.

"My plea is not," said the President, "for immunity to, but for the most unsparing exposure of, the politician who betrays his trust, of the big business man who makes or spends his fortune in illegitimate or corrupt ways. There should be a resolute effort to hunt every such man out of the position he has disgraced. Expose the crime and hunt down the criminal; but remember that even in the case of crime, if attacked in sensational, lurid and untruthful fashion, the attack may do more harm to the public mind than the crime itself."

THE EDUCATION CONTROVERSY

More than one complicated problem confronts the new government in Britain, and perhaps none more difficult of solution than the adjustment of the offensive Education Bill, so as to reconcile Anglicans and Non-Conformists. But such a result is devoutly and prayerfully to be desired. No controversy, of its sort, has engendered more bitterness since the Act of Unifomity in 1662, when two thousand clergymen left the Church of England rather than yield unqualified assent to all the contents of the Book of Common Prayer.

The Established Churchmen insist on denominational teaching in the schools, and are loath to surrender them to public control, while yet unable to command sufficient funds to provide schools of their own. On the other side, Free Churchmen, who are in a rapidly increasing majority, demand schools free of all sectarian teaching and influence. If the existing government can harmonize these conflicting elements, it will be a noble and notable victory in the interests of peace, but thus far a permanent basis for such adjustment is not in sight. But it is worth while for both parties to concede everything but conscience, for it is more than a pity when so many good Christians stand apart, and waste power and powder firing into each other's ranks, when a united and desperate army of foes confronts the whole Church with the artillery of Hell. A world's ignorance, idolatry and superstition can never be met except by the harmonious cooperation of the soldiers of the Cross. May God help us to get out of the way all minor issues that divide our ranks at home that we may make the enemy tremble before us by a combined assault upon their battallions.

NEW MOVEMENTS TOWARD UNION

The Presbyterian and Methodist missionaries of Korea have recently decided to undertake:

1. Union, for one year, as an experiment, of the two boys' schools of the M. E. Mission and Northern Presbyterian Mission in Seoul.

2. Of the two Korean church papers of the two denominations.

3. A Union hymn-book.

4. Union of the two English Missionary periodicals of the denominations, the one paper to be known as *The Korean Mission Field.*

5. The combination of the two native Sabbath-school lesson quarterlies.

6. A Union prayer calendar, published by a joint committee of all the Protestant missions, with the names of missionaries in alphabetical order without respect to denominational connection.

7. Union classes for Bible study have been inaugurated, and Union revival services were planned, and were held during the month of February.

One of the signs of the times, however interpreted, is this remarkable and general drift and trend in the direction of so-called "Christian union." Both at home and abroad, almost every month, some new scheme for combination or consideration is suggested. The proposal for union among Presbyterians, Methodists and Congregationalists in Canada was presently matched by another between Congregationalists, Methodists, Protestants and United Brethren in the United States, etc, under the title "The United Church of America." The new creed proposed consists of six short articles, and is rather conspicuous for its omissions. It banishes all metaphysics and technicalities of theology. There are no definitions of the Trinity, Election, Atonement, Regeneration, etc., and no reference to future awards. Evidently the echo of Mr. Joseph Rotherham's tract, "Creeds—Shall they be mended or ended?" is being heard in America. We believe in all unity based on the "Spirit," but it is worth while to ask whether there is not some risk of so shortening our doctrinal statements as to leave little on which to unite.

UNOCCUPIED FIELDS

There remain perhaps twenty territories, some of them vast, and most of them yet untouched by Protestant missionary effort.

Abyssinia, where the government will not permit missionaries to reside; *Somaliland,* where the fierce inhabitants would let none live if they could compass their destruction; the *Ivory Coast, Portuguese Guinea, Rio De Oro,* the *Sahara* region, *Senegambia, French Guinea,* and *Afghanistan. Russia,* though nominally Christian, tolerates no missionaries from abroad. Swedish missions exist in Tiflis, in the Caucasus, and in St. Petersburg, but only as being concerned with Protestants living in the neighborhood.

There are eight or ten other fields, practically unoccupied, of which *Tibet* is the foremost. The *Sudan* is scarcely touched as yet; *Tripoli* has but one station; *Guatemala* has but seven; *Columbia* but four; *French Guiana,* none; *Annam,* one; *Arabia* can be scarcely said to have any, tho two noble efforts have been made to break through Islam's barriers, the Keith-Falconer Mission at Aden, and the Reformed Church mission operating from Turkish and independent territory on the Persian Gulf. How vast the fields yet untilled, and how few the laborers. And yet we are now in the twentieth century of the Christian era.

Hence the call for a thousand new missionaries each year. "In order to arouse the churches to a sense

of their privileges and responsibility, and in order to meet, but inadequately, the present needs in the mission fields under the boards represented in this conference, there ought to be at least *one thousand volunteers ready to be sent out each year,* until these fields are occupied in force. We, therefore, appeal to the students represented in this International Student Volunteer Convention, that they, by asking to be sent to these needy waiting fields a thousand strong each year, challenge the churches, where final responsibility must rest, to provide the necessary funds."

The above resolution was unanimously adopted by the delegates of the Conference of Foreign Mission Boards of the United States and Canada, at Nashville, Tenn., on February 28, 1906.

A UNIQUE SPECTACLE

That was certainly a rare sight in London, when the Bishop of Stepney led a great procession of revivalists in the East End. After a service in Whitechapel church, conducted by the bishop, a procession marshalled, of 1,200 persons, mostly working people. About sixty surpliced clergy followed the bishop. Halts were made at certain points and addresses made by various missioners. Think of the surprise of Whitechapel crowds at such a sight in mud and rain.

A GREAT PRAYER-MEETING

In Edinburgh lately, a three days' prayer-meeting was held, for waiting on God. The hall was too small, and, notwithstanding overflow meetings, many had to be turned away. Some of Scotland's foremost men took part, but the most significant fact was the meeting itself. We should like to see this example imitated on a large scale, everywhere. Nothing is being followed with such marked blessing in our day as patient waiting on God. Wherever this is truly resorted to, blessing invariably succeeds, and generally in very large measure. And yet, alas! no one thing is so rare as patient, believing prayer.

THE APATHY OF CHINA BROKEN

This giant empire is certainly waking up, and this waking may mean more to the world than has ever been imagined as yet. Japan's great successes have stirred the apathy of this colossal empire, and China is asking why, with like familiarity with Western methods, she may not become even more a formidable factor in human history. The marvel is, not that she has begun to ask this, but why she has not, long ago, learned her powers and possibilities. We are not so sanguine as to hope that such waking will be without peril to foreigners residing within her borders, especially since China has suffered so much at the hands of foreign nations. She has occasion to hate Western nations, and if her vengeance is stirred, it is not strange. If the outsider from the West is driven out as an interloper, or even as an enemy, it is a natural result. Nor should we be astonished if, in such a transition period, acts of violence are committed. It takes time to learn moderation. Nations that have wronged China may well hasten to adjust what is wrong, and to remove occasions of complaint, or swift retribution may be the result. In China's waking a Nemesis also awakes and may exact stern vengeance. We do not believe there is no cause for

anxiety, notwithstanding the confidence of some. There are many signs of a great crisis in the affairs of China, and nothing short of Divine interposition can prevent massacre and bloodshed, and it would be well, in the coming day, not to have any controversy with Him. We fear that there are some serious matters not yet adjusted with God; and if so, how can we, with any confidence, appeal to Him for help in great crises? He may even use the wrath of man to execute His judgments.

A JAPANESE DEPUTATION TO INDIA

Not a few choice Indian students have gone to study in the schools and colleges of Japan to fit themselves for larger service to their country. The entire press of India, English and vernacular, religious and secular, has read into the success of Japan a bright political future for China and for India. Every true lover of India rejoices at the evidences of a new national feeling. But many who have sought to analyze the causes for Japan's sudden growth into a "modern" power, are convinced that Japan's striking progress and, more especially, her high standards of conduct, have been due in no small measure to the Christian ideas and standards that have invaded the lives of great numbers of the people.

In order that India may profit fully by the experience of Japan, the National Councils of the Y. M. C. A.'s of Japan and India have arranged for two Japanese gentlemen of culture and education to tour the principal cities of India. Dr. Motoda and Mr. Harada of Tolayo are the delegates. They arrived in Penang February 21, and their itinerary will be Rangoon, Calcutta, Allahabad, Lahore, Bombay, Bangalore, Madras, Palamcottah, and Colombo. If time allows a short visit will be made to a few other centers.

Christians throughout India will pray that these eminent visitors may come full of power and wisdom, and that their tour may be so blessed of God in arresting the attention of thinking men, that it will become one of the most notable events in the history of Christianity in India.

In this connection we add in full the message of the *Student Volunteers in Japan to the Student Volunteers of America:*

"Japan is a mettled charger, saddled and bridled; but who shall mount and guide her? She has had many masters —Shakamuni, Confucius, the Rule of the Knight—but all alike are now unable to curb her. Christ alone can master and rein her to a worthy goal. Japan herself pleads through press and pulpit for some of the best blood of Christendom. She appeals not only for herself, but for those sister peoples whom her success has hypnotized and brought into discipleship. She knows her miltary might, but her seers lament her poverty in those spiritual forces which nothing on earth can fully supply but the living Gospel of Christ. She can reform the government of Korea, and teach China science and military art; she is well-nigh impotent to effect their spiritual regeneration. We, as her friends and your fellow volunteers, add our voices to her plea and ask that some of the choicest men and women of America may respond with no less than their lives and their property.

FRED E. HAGIN, *Chairman.*
GALEN M. FISHER, *Secretary.*"

THE DARK CONTINENT AND ITS PEOPLE*

BY THE EDITOR-IN-CHIEF.

Stanley gave Africa a name which sticks, because of its fitness to describe its long hiding in obscurity, its host of dark peoples, and its deep spiritual night.

Professor Naylor's book, published among the brief and useful volumes of the Forward Mission Study Courses, is a model of its sort. It packs into sixty thousand words information and instruction that cover a vast field, both from a literal and a literary point of view. Eight chapters treat of the continent, its physical features, peoples, customs, tongues, religions, and the progress and promise of missions. Its various appendices embrace a chronological table, bibliography, statistics, etc., and valuable maps and pictures speak to the eye, some of which by permission we reproduce. Bishop Hartzell's commendatory introduction does not overpraise a book which, especially in this day of the new crusade of young people, condenses facts in short space and furnishes for a trifle what suffices to inform and inspire students of the missionary problem. Facts are not always well put, but there is no dry-as-dust Sahara tract in this book. From the first page to the last it is like the Nile Valley with its fertilizing river.

The first fact that lays hold of the reader is that Africa is an "enormous unit," geographically, a world in itself, in size second only to Asia, lacking with its islands but a million of Asia's sixteen million square miles, thus also being equal to three Europes, and three-quarters as large as both Americas. It could make room for the great Republic in its lower end, for Europe on one side of its central section, and for China on the other; for India and the British Isles in the Nile Valley and along the Mediterranean, and for Puerto Rico and the Philippines on Madagascar.

The relief map gives a pictorial idea of Africa's physical structure—an intercontinental plateau, with huge steps of ascent from the coastal lands, the outer rim like a buttressed castle wall, with irregular outline and varying height, and mountain battlements, the seaward face of this rim often abrupt and broken into low ranges. Not all its peaks, however, are low. The Atlas range is commanding, and in East Africa stand the volcanic summits of Kenia, Ruwenzori, and Kilima-Njaro, the last rising nearly four miles.

This continent holds great lakes, such as Tchad, Nyassa, Victoria Nyanza, and Tanganyika, whose waters flow in four great rivers—Nile, Kongo, Zambesi, and Niger; the first the longest, the second the most important, itself navigable for a thousand miles, and its whole system for ten times as many.

Africa's productive capacity is unsurpassed. It includes all zones with their fauna and flora, and, even in torrid districts, has high table lands with temperate climate. Grapes, olives, figs, etc., grow on the north coast. Esparto grass, for paper, and cork oak, in the Atlas region; rice, wheat, sugar and cotton, in the Nile Valley; fine grapes in the South, and dates in the Sahara

* "Daybreak in the Dark Continent," by Wilson S. Naylor, Beach Professor of Biblical Literature, Lawrence University. Published by Young Peoples' Missionary Movement, New York. 300 pp. Duod.

oases. Equatorial Africa yields bananas, cassava, coffee, and sugar; the Kongo and Guinea forests supply the oil palm, rubber, ebony and mahogany. As to gold and silver, iron, copper, coal, and diamonds, Africa's mines are famous. One Johannesburg gold vein is forty miles long and nearly four feet thick. Fifty million dollars worth of gold is annually exported from the Sudan is the negro section, with 50,000,000, the Guinea coast region having the finest type. The Hausas, the traders of the Sudan, and the Fulahs are the most intelligent and promising classes, and once brought under Christ's scepter would wield great power for good. Vast throngs of pagan natives in this part of the continent are open to the appeal of Mecca

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gold coast, and $20,000,000 worth of diamonds from the Kimberley mines, and ivory would be plenty if the elephant was not so recklessly hunted.

Many are the languages and dialects. In the North, Arabic is much used, rivaled by the Hausa, the trade tongue. Other representative languages are the Swahili in the East, Zulu in the Southeast, and Kongo in the West. In the Northern races is a large Arab element, for since, in the seventh century, the Moslems invaded the land, intermixture has gone on; hence also the large sway of the Moslem faith. The or Calvary. South of the Sudan, 90,000,000 of these wait for the Gospel, but the prevalent influence is Arabian, and it is not sleeping; it pushes on for new conquests, along the new roads and railways, unhindered by climate, and drawing to Mohammed's paradise by an easy, flowery road.

The habits and customs of the primitive native in the interior, and of the tribes that lie along the coast or the great highways of travel, who have felt the white man's influence, greatly differ. Fear of the foreign powers restrains cannibalism, human sacrifice

and . like barbarities, and imitation often prompts grotesque aping of white fashions; while contact with civilization naturally stimulates industry and manufacture, for these open the way for barter, and new wants and indulgences are first fruits of higher intelligence. The wants of the original African are few. Sunshine clothes him, and Nature feeds him with little labor. His mind is asleep and the bush school does little to waken it. His tongue busies itself with palaver, and his lusts enslave him.

The African seldom ventures outside of tribal limits save for war, and life is held so cheap that it is a wonder so many survive, seeing there are so many foes, witch-doctors, and contagious diseases.

Marriage is a thing of course. Babies, if unwelcome for any reason, or not thought fit to bring up, are soon disposed of, for cruelty is a fashion and conscience is practically dead. A girl waits only to be bought by some one who can pay the price in cattle or cloth, and marriage is bondage and polygamy common. A man's wives may be as many as he can afford, tho public sentiment sometimes limits the number, as when the king of Ashanti was not allowed to go beyond 3333! For most common men, half a dozen is thought enough. Of course, genuine love or true home life is very rare, as must also be marital fidelity where such loose sexual relations exist. Slavery is common as with all primitive races, and female slaves may be concubines. The collective polygamous household constitutes a little community of which the husband is sovereign.

Housekeeping is primitive — huts with one small opening that serves at once for door, window, and chimney, earth for the floor, a grass mat for bed, and meals a mere feeding process— woman the drudge of all work. Tattooing is the fashion with many tribes, the black faces often streaked with red ochre; big copper rings hung from ears, nose or lips, and hair-dressing often elaborate enough to make up for lack of other dressing.

Dying agonies are unsoothed, but rather increased by the tomtom and dance and cries meant to frighten away evil spirits, and funerals furnish only occasions for debauch. Hut burials are prevalent, and of course very unsanitary. Government, such as it is, is only the rude family rule on a larger scale, with unwritten laws whose sanctions are arbitrary penalties and cruelties, and whose enforcements are palavers and superstitions.

With all these conditions, the African is teachable. He is easily swayed either to evil or good. Right teaching, backed up by a right life, and especially unselfish love, molds these blacks more easily than perhaps any other race. How lamentable then that so frequently the vices rather than the virtues of civilization are the main factors in their remaking!

The darkness of Africa was doubly unillumined until about a century and a quarter ago, the true exploring period lying between 1788 and 1888. Little light was thrown on its unknown interior until the fifteenth century, which was the dawn of modern enterprise, Prince Henry of Portugal, the navigator, leading, himself a sort of pioneer among missionary explorers. Vasco da Gama, 1497-8, rounded the Cape, and hence the new route to India, and the name Port Natal, where he touched on our Lord's natal day. In

1768 James Bruce, the Scotchman, reached Abyssinia; twenty years later the African Association was formed; and so gradually the entire interior was mapped out, Livingstone and Stanley ranking foremost in the achievement.

Exploration revealed wonders: Victoria Falls, surpassing in magnitude even Niagara; two deserts, Sahara, with an area equal to the United States, and Kalahari, spanning half of the lower quarter of the continent; rich savannas in the Sudan and southward, for grass lands, and dense forests with timber enough for the world. Especially since Stanley crossed from sea to sea, Europe has been slicing up Africa into "spheres of influence," until as this century opened not one-sixth has escaped partition and appropriation — Belgium swaying the Kongo basin; England, Egypt; France, Morocco, Tripoli, Madagascar, etc.

Already a costly price has been paid for the key to Africa's arcana. To pierce her "unknown realm" over six hundred explorers have given life itself; and, within seventy years, seven societies have sacrificed nearly two hundred missionaries for Africa's illumination. The Dark Continent has come to be known as the graveyard of missionaries, their average life on the field being but eight years.

Modern invention and improvement of course follow the footsteps of exploration. The Cape to Cairo Railway will very soon show over three thousand miles of continuous road, and nearly half as many more will soon be built along the Kongo basin, and lesser lines run from Mombasa to Uganda, and Arbara to the Red Sea.

Livingstone's motto was that the end of the geographical feat should be the beginning of the missionary enterprise. But so fast move the purely secular forces of civilization that unless the Church wakes up, a Godless Babylon will be built where there might have been a new Jerusalem. The devil is not asleep, but God's saints are. The beginning of missionary work in North Africa, among the Moslems, dates from Raymond Lull, who died in 1315; and George Schmidt was the pioneer in South Africa in 1737. We may fairly reckon, therefore, that African missions have run a career of nearly two centuries; yet how vast a part of the continent is yet absolutely unclaimed for Christ. There are tracts a thousand miles long without a missionary. The total Christian population, including all white residents, irrespective of creed, falls short of 9,000,000—about one-seventeenth of the total population—of which some 5,000,000 are nearly equally divided between Catholics and Protestants, the rest belonging to the Coptic, Abyssinian, and Eastern churches. There are about 381,000 Jews, including the Fellashas, an interesting colony very early locating in Abyssinia.

Yet Africa is in a unique sense a missionary land. Here it is the missionary who has been mainly the discoverer and developer. Three forces have united to produce the South Africa of to-day—war, trade and missions (the sword, the mart, and the Bible), and of these three the last has been most potent.

The prevailing native religion of the Dark Continent is that which ranks among the very lowest—fetishism, so-called from *feitico* (a Portuguese word meaning artificial), a charm, historically linked with the priests of

Portugal, who four centuries ago peddled such charms. It was very easy to invest these amulets, or whatever they might be, with spirits, as the African conceives everything else to be so indwelt. George Thompson used to call them "gree grees," and he said that they might be made of almost any conceivable substance, but were most valued when the contents were unknown, as when, in a little piece of cloth or leather, a rhinoceros tooth, a fragment of the Koran, or a few hairs from a horse's tail, were sewed up.

The African lives in a chronic fear. He is beset by evil spirits. Those in "Deadland" may haunt his steps, whether prompted by malice or love, and summon him suddenly to the land of the Deathshade. All natural objects are infested with demons, and especially the mysterious forces of nature. Whatever he can not understand or seeks to avoid, he connects with these unseen foes; and to placate them he is ready to sacrifice anything from a pebble or a shell to a life, animal or human. Bodily mutilation may have the same origin. He wears the charm, or hangs it up in the hut or field, as a protection, and its value is proportionate to its supposed worth to the spirit.

If for any reason a charm loses its power, it can be repotentized by the fetish doctor or changed for a higher-priced one, and so we have credulity and rascality meeting again in the name of religion. All spirits are parts of one great system, and differing in degree rather than in kind. A deceased human being may return to earth in some animal shape, rendering the animal not only more dangerous, but proof against arrow or bullet.

The gods are in four main classes—general, tribal, family, and individual. He who has his own god is much to be feared, and is liable to be put to death as a public enemy. The interest of the gods in man's affairs is in inverse ratio to their own dignity. The general deities are sought only in great crises, as in war, famine, plague. In vain does the African seek any moral uplift by looking to his gods. Their names commonly hint their character, "the Hater," "the Malignant," etc., and their drunkenness, debauchery, and selfishness only repel any worshiper who yearns for a better life. Some conception survives of one and a self-existent being, behind all polytheism, but to the unthinking native "God" is a vague name for one who is far away. When there dawns on the African's mind the idea of a God who is near and who is love he has started and is far on the road to Christian faith.

The conception of "Deadland" is akin to that of China. Life there is the ghost of life here, and demands its corresponding "shades" of wife and warrior and slave. Hence the burial alive with the chief's dead body of the wives and slaves that waited on him while living. Messages to the dead are dispatched in a queer fashion, by charging the slave with the message and then chopping off his head while it is fresh in mind, and if a postscript is desired another is despatched to carry it.

Cannibalism has no doubt a religious root, in the idea that to devour a powerful foe is to absorb his life principle with whatever of strength or courage he represents. Witchcraft is, of course, a natural outgrowth of faith in spirits, and gives another chance for the witch doctor to enrich himself and revenge his patron. He has only to conduct a "witch palaver" and there "smell out"

the suspected party, and then compel the poison ordeal, and any one whom it is an object to get rid of may easily be put out of the way, and the more the riddance is desired the larger the fee he can demand. It is all a huge system of blackmail, and 4,000,000 victims are estimated to be offered annually upon the altar of witchcraft!

Unhappily morals and religion have no necessary kinship in the African's mind; the gods of course visit no judgment on those who lie, steal or kill, as they do. In fact the function of some gods is to inflame lust, so that what is called religion is less a safeguard than a sacrifice of virtue. If in this life brutality and bestiality, cruelty and crime are thus lifted to the throne, what has the poor African to hope for that is any better beyond? And what a resistless argument for the speedy evangelization of the Dark Continent is found in the very fact that this darkness covers the land and gross darkness the people! O, for the day when the Lord shall arise on thee, Africa, and His glory shall be seen on thee! Is not God, as well as Africa, waiting for an aroused church?

A CRISIS IN THE MISSION FIELD

A stirring appeal is addressed to all Christians in Great Britain and Ireland as to Northern Nigeria, which, in 1900, came under the British flag, and with a vast population, six times as large as England, of 10,000,000, half Mohammedan and half pagan. Hitherto it has been practically closed to missions by intertribal wars. Now it is accessible. The pagan tribes ask for the white man's teachers, but Mohammedan traders and missionaries push forward with energy and zeal, flooding the country with their influence, and at present rate of progress it is computed "there will scarcely be a heathen village on the banks of the Niger by 1910." They would all be Mohammedan, and much less accessible to the Christian missionary. While Christians hesitate, the door is gradually closing.

Only one solitary Christian missionary was working among these heathen tribes up to July, 1904. At present there are about ten missionaries, five having been sent out by special effort to meet this crisis—two in July, 1904, and three in October, 1905. Even from the political standpoint, it would be disastrous to abandon these lands to a fanatical religion like Mohammedanism, which has shown its fruits in the Armenian massacres and in the revolution in the Eastern Sudan which led to Gordon's death.

The field is unoccupied, the climate comparatively healthy, and the High Commissioner, Sir Frederick Lugard, strongly encourages missionary effort among the heathen tribes. It would be a disgrace to allow these tribes, now British subjects, to pass under the rule of the false prophet, when waiting to be won for Christ. And the appeal is to all who love the Lord Jesus Christ to do their utmost, in God's strength, to realize their high privilege, responsibility and unparalleled opportunity.

The appeal is signed by Dr. Monro Gibson, ex-Moderator of the English Presbyterian Church, and eleven other leading representatives of the various denominations.

CHRISTIANITY IN TUNIS, PAST AND PRESENT

BY ARTHUR V. LILEY, NORTH AFRICA MISSION, TUNIS

"For my thoughts are not your thoughts, neither are your ways my ways," saith the Lord; these are words that often come to one's mind when thinking of the history of Tunis. The Phœnicians, with their offerings to Moloch and Baal-Ammon, passed away, to be replaced by the Romans and their deities. But among the Romans was a little flock who worshiped the one true God, in the name of Jesus Christ, His Son. There is no record of how Christianity reached Carthage, tho it is well known in Church history that Perpetua, Felicitas and other Christians sealed their testimony in blood in the amphitheater, which is to be seen in ruins at this present day, and also the remains of the churches used by the Carthagenian Christians have been recently unearthed.

It is also well known that at a later period Augustine landed and labored at Hippo, with some amount of success, for the Kabyles became a professing Christian people. Led by Okba, the Moslems invaded North Africa in the seventh century, and by the sword converted the people to Islam. Thus Christianity disappeared from North Africa.

REMAINS OF ROMAN AMPHITHEATER, CARTHAGE, WHERE CHRISTIANS WERE MARTYRED

In the very center of Tunis city the minaret of the mosque Zebonna is seen towering above the bazaars and houses; by some it is said to be the ancient Spanish cathedral of St. Olive, but no longer is Jesus spoken of there as the Son of God and the Savior of men, nor is the theology of the Bible taught in the college near by. To this college some five hundred or six hundred Moslem students come every year to continue their studies.

An Arab boy's education begins at the "kontab" or school, under the direction of a "monddab," or master. The school consists of one room, situated generally near a "marabout," or saint's grave; neither seats nor desks are used, and copy books are things

DOOR OF MOSLEM COLLEGE, TUNIS.

unheard of. The scholars, having left their shoes or slippers at the door, squat on a grass mat spread on the ground. After mastering the Arabic characters, the young scholar traces with a reed pen on a piece of board, smeared with a thin coating of clay, the first chapter of the Koran. He swings his body backward and forward, shouting his lesson at the top of his voice, and thus commits it to memory.

One can understand what a Babel such a school is when some twenty or thirty scholars are learning in the same way. The Koran having been committed to memory after some five or six years' study, the young man goes to the "medressa," or college, to study the commentaries of the Koran, grammar and syntax logic, and Moslem theology. At the end of four years, having passed his examination successfully, the young Arab may become a notary, teacher or writer in a government office; further studies are necessary to become a judge, "mufti" (religious leader), or a professor. Wherever these young men go they carry some religious influence with them; hence the great importance of evangelizing them while in the city; otherwise they may return to their distant homes and never come in contact with a Christian missionary again, or hear the preaching of the Gospel. For this reason a special work is carried on among them in Tunis city; but how futile are some of their questions, foolish their arguments and wild their statements!

At the meetings, when all are quietly listening to God's plan of salvation, an Arab will suddenly shout out, "What is written on the door of heaven?" or "Who is the Father of Jesus Christ?" or, again, "Who is the last and greatest of the prophets?" But I generally say, "What is the use of knowing if anything is or is not written on the door of paradise, if you don't know the way there. The Bible tells us that Jesus is the Door, and this is more important than what is written upon it."

The Moslems deny that man is a free-will agent; everything is "m'ktoub"—decreed. Respecting the fall of Adam they say that God foresaw; He therefore ordained that he should partake of the forbidden fruit. This was necessary, the Moslems further argue, in order that Adam and Eve might come to the earth and peo-

ARAB BOYS AT SCHOOL.

ple it (for the Arabs say the garden was in heaven). In arguing thus, first they make God impotent; second, they make Him the origin of evil, decreeing it in order that He may fulfill His purposes.

To prove that Mohammed was the greatest of prophets, the Moslems declare that, had it not been for him, there would have been neither earth nor heaven; in fact no creature whatever, but all things were created for him and his pleasure.

To show how anti-Christian Islam is, it is only necessary to state that the Moslems reject the Bible, first because the early Christians tampered with it, changing its meaning; secondly, because all its teaching is found in the Koran—they deny the divinity of Christ, His atonement and redemptive work, but place this Mohammed in His stead, a man who had eleven wives in his time, who professed to have special revelations concerning them, and another revelation commanding him to marry Zeinab, the divorced wife of Zeid, his adopted son. Of sin the Moslems have a very low idea—to lie to get out of a difficulty is permissible; a poor man who steals in order that he may feed his family does not commit a flagrant offence; while it is declared "m'ktoub" (decreed), or was to be, when a man kills his friend and companion in a fit of anger. In order that the wrath of God may be appeased and His mercy obtained, the Moslem has recourse to absolutions and prayer. As a member or part of the body is washed it is accompanied by a short prayer.

The attitudes of prayer are: (1) The "mijah," which is standing; (2) the "quiyam," a standing position, the right hand placed on the left a little lower than the chest; (3) the "takbir-i-tahrimah," the hands raised; (4) the "ruku," inclination of the head and body; (5) the "sydah," kneeling; (6) the "tasbih-i-sydah," prostration—hands, elbows, nose and forehead

GROUP OF PROFESSING CONVERTS.

touching the ground; (7) the "tashabhad," the testimony, raising of the right forefinger; (8) the "munajat," or supplication, the worshiper kneeling and both hands spread heavenward.

And are there no converts from these people it may be asked? Thank God there are. A "little flock" has been gathered out. Some of the converts have stood well, some are faulty and others have caused us great sorrow; this is illustrated by the photograph of a group of Arabs. One is our Bible depot-keeper and gives us much joy; another, persecuted by his friends and tempted by an inheritance, while professing has, nevertheless, gone back somewhat, while the other has quite dishonored his profession. The Gospel is being preached to all sorts and conditions of men—the educated Arab, the dark-minded Soudanese, the students at the college, the illiterate working man, the women and the maidens, and who can tell what the harvest will be?

As yet only the fringe of the population has been touched, and men willing to endure hardness are needed to carry, by itineration, the news of salvation to camp and village.

With the decline of priestly and Moslem power, which is evident on every side, there is more freedom for the proclamation of the message of the cross.

May there be such revival in the home churches as shall cause some to be called forth by the Holy Ghost as messengers of "good tidings" in this needy land.

Tunisia, North Africa

The work of preaching the Gospel to the natives of Tunisia is carried on exclusively by the North Africa Mission. It has missionary centers at Tunis city, the capital, which has a population of nearly 200,000; Bizerta, Soussa and Kairwan. The last is supposed to be a very holy town and Moslems resort thither in large numbers. Seven pilgrimages to Kairwan are supposed to be equal in merit to one to Mecca.

Gospel itineration from these centers is undertaken in proportion as funds, workers and the climate permit. At Soussa a medical mission has been for some years in existence, and there is also a "baraka," or rough hospital building, where poor Arab patients who are too ill to return to their tents or dwellings are made comfortable and treated for so long as may be necessary.

The beloved doctor in charge, with his like-minded wife (assisted by four or five lady missionaries), is most devoted not merely in ministering to

MISSIONARY READING TO ARAB BOYS.

sick, but making known the love of God in Christ.

In Tunisia and the neighboring countries of North Africa, Tripoli, Algeria, Morocco, Egypt and Arabia, the field is wide and souls dying without even the knowledge of a true Savior. But the difficulties of reaching them are also great and the laborers few. "Pray ye therefore the Lord of the harvest, that He will thrust forth other laborers into His harvest."

When the world-wide revival for which we are praying and looking forward to has really come, surely witnesses in this part of the world will be made numerous.

In Algeria the same mission has a band of devoted workers, both among the Arabs and the Kabyles. In several towns the Gospel of the grace of God has been for some years proclaimed, and in a few places the laborers are now rejoicing in seeing fruit, and welcoming new born souls to the table of the Lord.

In Morocco, that land of Moslem darkness and at the present time also of unrest and violence, the Gospel has long been proclaimed.

At Tangier and at Fez a goodly number of natives are now following a living Savior instead of the false prophet Mohammed. A band of native evangelists and colporteurs are at the peril of their lives carrying the glad tidings to their fellow countrymen.

The North Africa Mission was the *first* to begin operations in Morocco, and since that time others have been stirred to follow its example. The Presbyterians have a medical mission station at Rebat, the South Morocco Mission is laboring in the south, an American Mission has also been organized, while the British and Foreign Bible Society has several colporteurs at work, thus the message of the cross is being increasingly proclaimed.

In Tripoli also the precious seed is being scattered and the medical mission there attracts many sufferers who thus hear of Christ and salvation.

An attempt has been made more

than once to enter Arabia, but various difficulties caused the pioneers of the Gospel in that region to withdraw for a time. It is earnestly hoped that a few God-prepared laborers, willing to endure hardness and capable of living a desert life and traveling by caravan, may soon offer for Arabia as ambassadors for Christ, to carry the message of salvation to its roving people.

TUNIS—GENERAL VIEW AND MOSQUE YEBONNA

THE FOUNDING OF THE METHODIST MISSIONS IN INDIA

BY MISS CLEMENTINA BUTLER.

"I would rather found a Mission than an Empire."—J. M. REID.

DR. WILLIAM BUTLER
Founder of the India Mission

MRS. WILLIAM BUTLER
Founder of the Woman's Foreign Missionary Society

The Methodist Episcopal Church is being deeply stirred over the celebration of the jubilee of its mission in India. There is a greater cause for rejoicing over this jubilee even than the remarkable success achieved by the missionaries who have labored in that land. The reason may be briefly stated.

In the early fifties the famous Scotch missionary, Dr. Alexander Duff, came to the United States and before different missionary bodies urged the claims of India upon the generosity of the Christian Churches. He believed that it was time for the Methodist Episcopal Church of America to take up a part of the field, and, as a result of his pleading, an appropriation of $7,500 was made by its missionary board to open work, and the call was published for a superintendent to go to choose an unoccupied field and to lay out the plans for such a mission. For three and one-half years this call was unanswered, or those volunteering were found unequal to the task. Finally, so discouraged did the missionary authorities become that the secretary, Dr. Durbin, wrote on May 10, 1855, an appeal headed "The Crisis," in which he called again for a superintendent for India, and implied that if someone was not soon found for the proposed mission, the appropriation would be withdrawn, and American Methodism would not enter upon the work in that great field.

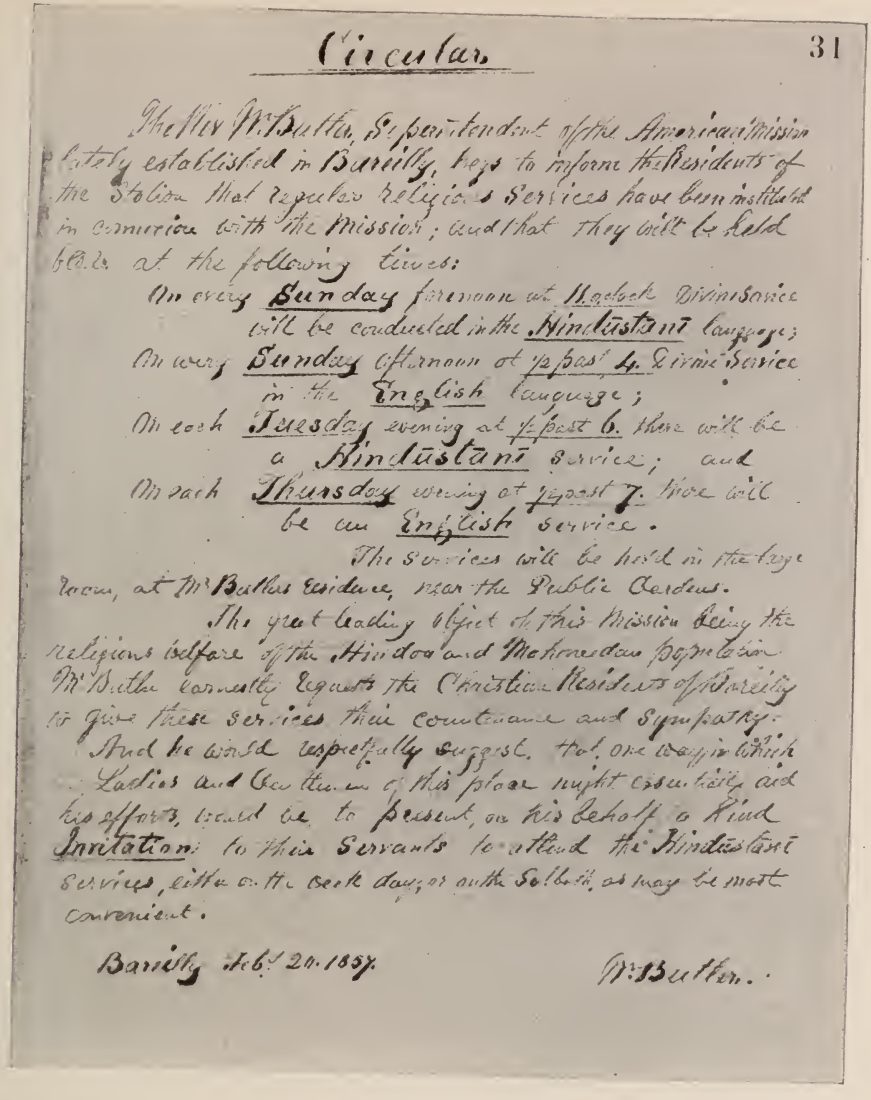
Had this been the case, a wave of discouragement would have come over the whole Church; it would have lost confidence in the greatness of its mission and would have failed to rise to its position among the great denominational families of Christendom. Dur-

ing the period of suspense, when no one appeared fitted for that work, a minister of another denomination published his argument that "Methodism is not a true branch of the Church of Christ, because manifestly destitute of a real missionary spirit!" It was not then only a question of whether the Methodist Church would open a mission in India, but whether it should or not step forward to a place among the great world powers of Christendom.

At the time when the appeal of the missionary secretary was published, William Butler was a pastor in Lynn, Mass. In his early manhood he had been junior preacher on a circuit in Ireland, under a returned missionary from India, who, as they traveled together, had fired the young man with some of his missionary enthusiasm. Providential circumstances led Mr. Butler to this country, and yet his interest, so won for India, did not abate. During the years that the call was before the Methodist Church, he eagerly watched for some one to volunteer, the fact that he had a family of little children making him hesitate to offer his own services, but, finally, after the pressing appeal of Dr. Durbin, he wrote on October 10, 1855, offering himself for the superintendency. He was accepted, and leaving his two oldest children at school, he sailed on April 9, 1856, from Boston, his instructions being to "Lay broad and deep foundations for Methodism in India." Some time was spent in London in consultation with the secretaries of the different missionary boards regarding the best field unoccupied by missionary agencies, which might be taken for the Methodist Episcopal Church. Landing in Calcutta on September 25, he received a very cordial welcome from representatives of different boards, including Dr. Duff, who thus saw the fruit of his urgent appeals. The question was then not where to find an unoccupied field, but how to choose between the different ones which were clamoring for help. Offers of financial aid were made by men in the civil and military service if Mr. Butler would enter certain fields, so keenly did they realize the spiritual destitution of the multitudes within their jurisdiction.

Finally, the provinces of Oudh and Rohilkund were taken as the first field for American Methodism, and the city of Bareilly fixed upon as headquarters. This was seventy-eight miles farther north than the last mission station of the American Presbyterians, who showed their brotherly interest by giving to the new mission one of their well-trained young men as the first native preacher. The annexation of the Province of Oudh had just changed the government from a fanatical Mohammedan ruler to that of the British. A curious coincidence is that as the American Methodist missionary sailed out of Southampton Harbor, the steamer passed the vessel having on board the Dowager Queen of Oudh, coming from India to England to protest against this annexation. If this petition had been granted, the province would have remained virtually closed to missionary effort. Instead, it was now under the administration of Sir Henry Lawrence, so that the standard of the King of Kings could be set up in the great central cities of the Gangetic Valley without governmental opposition.

Services were begun almost immediately after the arrival of the missionaries in Bareilly on December 7 1856,



Circular 31

The Rev W. Butler, Superintendent of the American Mission lately established in Bareilly, begs to inform the Residents of the Station that regular religious Services have been instituted in connexion with the Mission; and that they will be held both at the following times:

On every Sunday forenoon at 11 o'clock Divine Service will be conducted in the Hindústaní language;

On every Sunday afternoon at ½ past 4 Divine Service in the English language;

On each Tuesday evening at ½ past 6 there will be a Hindústaní service; and

On each Thursday evening at ½ past 7 there will be an English service.

The services will be held in the large room at Mr Butler's residence, near the Public Gardens.

The great leading object of this Mission being the religious welfare of the Hindoo and Mohammedan population Mr Butler earnestly requests the Christian Residents of Bareilly to give these services their countenance and sympathy.

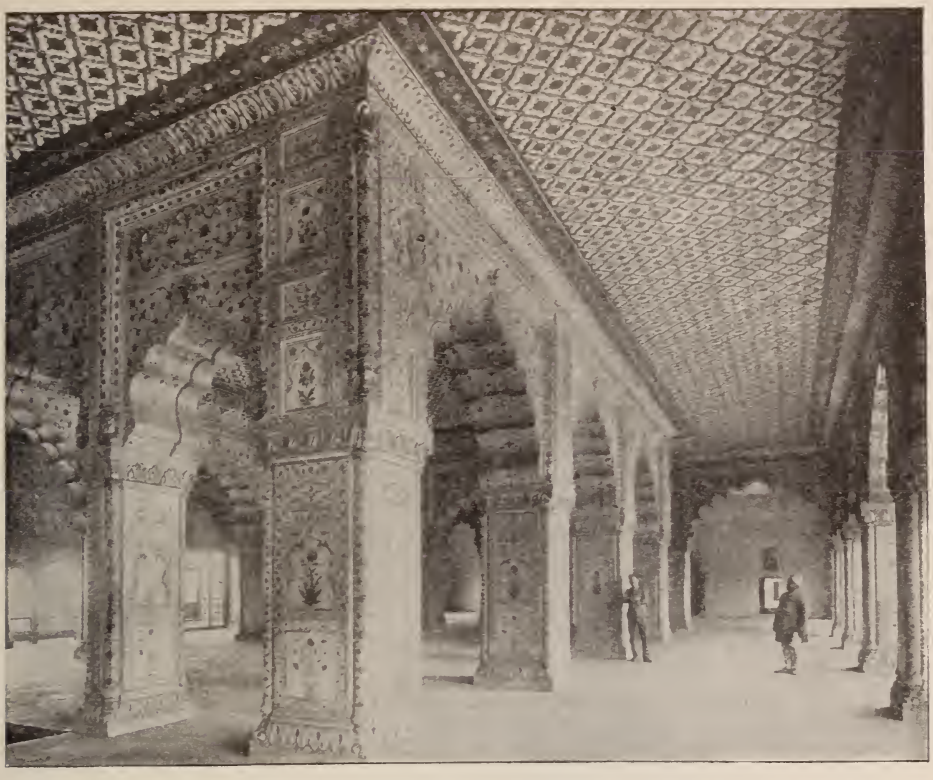
And he would respectfully suggest, that one way in which Ladies and Gentlemen of this place might essentially aid his efforts, would be to present, on his behalf a Kind Invitation to their Servants to attend the Hindústaní services, either on the week days, or on the Sabbath, as may be most convenient.

Bareilly Feb.y 20. 1857. W.m Butler.

in Hindustani and in English, with an attendance of from eight to twenty persons. In May the Sepoy rebellion broke out, that most terrible struggle between Mohammedanism and Christianity. The Presbyterian missionaries, who had been so friendly, wrote advising Mr. and Mrs. Butler to come to Futtygurh, from which place they might escape down the Ganges to Calcutta, but it seemed to the newcomers that for them to flee at the first alarm after their arrival would be unworthy of their commission, so they remained until the way was cut off. When the massacre began every one of the Presbyterian missionaries' families in Futtygurh, fourteen in number, were captured and killed, but through the efforts of a Christian army officer, Mr. and Mrs. Butler and their children were sent up into the mountains to a place of refuge, Naini Tal, where for months they remained, not knowing

whether they and their companions were the last of Christian life left in Northern India. A little force of eighty-seven men held the passes which defended their mountain stronghold against thousands of the mutineers sent against them. Khan Bahadur, the Mohammedan leader in Bareilly, was especially anxious to capture the missionary, and had erected a gallows on which he might be hanged. The perils and sufferings of these pioneers of the Methodist Episcopal Church served as a loud call to its membership in the United States during the months of anxiety when it was supposed that their missionary and his family had perished (Dr. Duff, in Calcutta, even sharing in this opinion and publishing an obituary), and the hearts of the people at home were stirred, so that when the first news arrived from the refugees, they were all the more disposed to rally to the support of the mission. While standing with a musket on his shoulder as a high private in the little army of defense which protected the women and children at Naini Tal, the superintendent had faith to believe that God would not allow this mission to fail, and wrote from his mountain retreat an appeal to the Church at home not to be discouraged by the circumstances, but to send him twenty-five missionaries as soon as they could possibly be secured! His faith also enabled him to believe that, even should he be murdered, when again British power would be restored the mission would be reestablished. His understanding of his instructions to "Lay broad and deep foundations" was such that he pleaded for certain centers to be taken. "Because they are on the highway to Ladac, Tibet, and Chinese Tartary." The date set for the uprising at Bareilly during the mutiny was May 31st, and at the very hour that the atrocities began a farewell service had been held in Boston for the first two missionaries of the reinforcements promised. It is a curious coincidence that the beginning of the Wesleyan Methodist Mission in India was clouded by the fatality of having their great leader, Dr. Coke, die at sea when near the shores of India.

After a season of great hardship, Mr. Butler rejoiced to hear of the fall of the city of Delhi, the center of the conspiracy, and was able to make his way across the mountains and down to that city, where he arrived in time to see the captive Emperor of Delhi, Mohammed Suraj-oo-deen Shah Gaezee, the last of the great Moguls, awaiting trial. A year before he had seen the representatives of the Mogul power at an elaborate Durbar in the city of Benares, where these descendants of a mighty line had shone resplendent in their "barbaric pearl and gold." Twelve months later there was the last representative of that great line about to be sentenced to exile. The court-martial was sitting in the Dewan-I-Khass, the magnificent Hall of Audience called the most beautiful in all the Orient. On the day when the missionaries arrived the Rajah of Bubleghur, one of the conspirators, was being tried for his life. Dr. and Mrs. Butler stood for a long time watching the wonderful scene. There were no seats, save for the members of the court, but finally, almost overcome by fatigue, the two Americans ventured to sit down



DEWAN I KHASS, WHERE STOOD THE CRYSTAL THRONE OF THE MOGULS, WHERE THE APPEAL WAS WRITTEN—NOW IN LONDON

upon the empty crystal throne. No opposition was made, since its rightful owner sat as a prisoner on a *charpoy* (native bedstead) in a hut in the garden outside. There were a few glances and quiet smiles among the members of the military court, and a wondering glance from the prince on trial, but nothing more. As he sat there the superintendent of the new mission was most wonderfully impressed with the significance of the occasion, this overthrow of one of earth's greatest dynasties, which would have so strenuously opposed the work he had come to do, that of extending the Kingdom of the Prince of Peace. The 100,000 Sepoys, who had risen at this man's instigation, in the interests of the cruel creed of a false prophet, had been dashed back and defeated. The day for aggressive work had come. Then and there, on the throne of the Moguls the superintendent, drawing a pencil from his pocket, wrote a strong appeal to the Church to reinforce their mission, and especially to give him the resources necessary to begin a well equipped educational work, with special reference to the need of a great number of orphans who would be left desolate after this cruel war, and making an appeal to the women of the Church particularly to avail themselves of this opening for the salvation of the women of that great land. Thus was the educational work of the Methodist Mission in

India planned upon a throne, and royal indeed was the response of the Church to the appeal, so that to-day a system of primary schools leads up to the high school and three colleges (one of which is the first college ever opened in Asia for women), with over forty thousand pupils under instruction.*

On the restoration of peace the population was disarmed and the weapons were turned by the British government into plowshares and pruning hooks, literally fulfilling the Scriptures. Some of these very Sepoy swords were secured by Dr. Butler at the place where the smith was making this transformation of the conquered weapons.

The first two missionaries to reinforce the pioneer were received by him in the grounds of the Taj Mahal at Agra in March, 1858, and under the dome of this most beautiful building on earth, and where the inscription stands on the royal tomb, "And defend us from the tribe of unbelievers," the three missionaries representing American Methodism stood and sang the doxology. One of these two, Rev. J. H. Humphrey, was permitted in 1858 to baptize the first convert, Zahur-ul-Huqq, a Mohammedan. In response to the urgent appeal for twenty-five men, six other missionaries arrived in 1859, including the three whose names are now so well known as Bishops Thoburn and Parker and Dr. J. M. Waugh. The way in which the Church has responded to this urgent appeal is shown by the following statistics:

On April 1, 1857, the membership of the mission comprised only the superintendent, one native preacher and six members; (the only one on earth to-day to answer the roll call published at the time is Mrs. William Butler). The total value of the property at that date was 337 rupees, or a little over $100. Now at the close of fifty years we see a great work extending throughout Southern Asia, spreading from these two provinces, where the work began, to all the states of India, on to Burmah, the Strait Settlements and the Philippines, with outposts at Quetta in Beloochistan and among the Chinese colonists on the great Island of Borneo, having a membership of 150,000, with 100,000 adherents, making a Christian community of 250,000 souls, with property valued at over two millions. Four bishops supervise the work, which is divided into six conferences, with 202 foreign missionaries and 1,553 native pastors, ordained and unordained.

*As a delightful instance of interdenominational courtesy and of brotherly kindness, we should mention the fact that on the outbreak of the Civil War some apprehension was felt lest the resources of the home Church should prove insufficient to meet the expenses of the new mission in its rapid growth, and especially of the large number of orphans received into its care. That the cordial greeting extended to the Superintendent in Calcutta by the other missionaries was a token of real interest is proven by the following letter:

"My Dear Dr. Butler:

Some of us to whom the cause of Christ in connection with every branch of Christ's Church is dear, are beginning to feel very anxious about the probable effects of the disastrous war in America on all American missions. We are therefore making inquiries on the subject in order, if necessary, to appeal to our friends alike in India and Great Britain. We would be saddened to see any of these missions curtailed in any way. * * * Have you, for instance, any orphans brought in from the famine? If so, are you likely to be in difficulty about their support?

Yours affectionately,

Alexander Duff."

Last year over twenty thousand souls confessed Christ openly and were baptized. One hundred and ninety-two thousand nine hundred and four dollars were raised on the field last year.

As early as 1869 the importance of medical work for the neglected women of India was seized upon by this mission, and the first person to go as a medical missionary to the women of the Orient was sent to Bareilly in 1869, by the Woman's Foreign Missionary Society of the Methodist Church, Dr. Clara Swain. She opened the first hospital for women in all Southern Asia, the land and buildings being donated in 1871 by a Mohammedan nobleman who had been impressed with the work of Dr. Swain for the suffering women of that city. The need of Christian literature was so apparent that in January, 1860, a subscription from all the missionaries in the field purchased a small second-hand press, and the missionaries themselves were obliged to make ink-rollers, with the assistance of the only brass worker available, one of the convicts in the Bareilly jail. From so small a beginning have grown the five Methodist publishing houses, which send forth the Word of Life in thirty-seven languages. One of their presses has a capacity for turning out Bible booklets at the rate of 100,000 per day, and another has a record of 67,000 impressions in a day. It was early found that when the women were taught to read, literature must be provided for them, and Christian magazines for women are now published in five languages—Urdu, Hindi, Tamil, Mahratti and Bengali. In fact, so great has been the development of the work on all sides that Bishop Foss has named India "our most successful mission." A well-known missionary observer has written thus concerning two great cities of India: "Bareilly and Benares. One is on the heaven side of India, the other the side that takes hold on hell."

Laymen and ministers of all denominations are invited to go to Bareilly next fall to look upon the heaven side of India, for the jubilee year has been made not only for a season of thanksgiving for the blessing of God which hath given the increase, but that it may be a holy year—a time when special effort shall be put forth for the conversion of the young people in the schools, for the deepening of the spiritual life of the Christian community, and also for the devising of more aggressive methods, whereby the battle line may be flung out to the regions beyond. A thank-offering of $50,000 is also asked from our native Christians, which shall average at least one rupee per member. This is a large sum for the poor Christians, but they are rallying to the call. At a district conference at Gujarat every member joyfully pledged one month's salary during the year. Two hundred thousand dollars is asked as a thank-offering from the home Church, and fifty new missionaries, each with their support pledged for five years. It is hoped that the jubilee year may see the advance into the closed land of Tibet, so ardently requested by the founder of the mission. That this is possible even in this forbidden territory is proven by the fact that two representatives of the

Methodist Woman's Foreign Missionary Society ventured last summer as far as Lake Manasarowar, spending ten days in the forbidden territory without molestation of any kind.

The India Committee closes its appeal to the home churches as follows: "We trust that every one will remember to work to make the object of the jubilee an assured success. We want your help in all of these three ways, but especially in the first—Pray! Give! Come!"

VILLAGE GATHERING AT GUJARAT

The editors would add that, at Carnegie Hall, New York, on Sunday afternoon, May 13, a large assembly gathered to celebrate this Jubilee, under the auspices of the Woman's Board. The Episcopal, Congregational, Presbyterian, Reformed and Baptist Missionary Boards sent greetings, through Drs. Lloyd, Creegan, Brown, Burrell and Tupper; Mrs. J. Ellen Foster, who has lately been on a tour in India and China, and Bishop Thoburn made addresses, and thus a series of Jubilee meetings was successfully begun. Rev. Dr. William F. Oldham, missionary bishop of India, very happily presided, and introduced the speakers. If anything could have been improved in this meeting, it might have been to have made a little less of mere congratulation and to have put more emphasis upon the great exigency of the field and opportunity of the Church. It is perhaps an almost necessary peril of such great anniversaries that this element of mutual compliment is apt to perpetuate. Certainly there is ample material in this fifty years for thrilling history.

HOW THE MALAGASY BECOME CHRISTIANS

BY PRINCIPAL JAMES SIBREE, L. M. S. COLLEGE, ANTANANARIVO, MADAGASCAR

English missionaries, when comparing their impressions as to the results of their preaching of the Gospel among the Malagasy people, have often remarked how little *direct* good they could trace to that portion of their work. That a large number do become followers of Christ, and that the progress of the kingdom of God in the island is largely due both directly and indirectly to European influence, are undeniable facts, but we sometimes think that preaching does not accomplish all that we ought to expect.

In my capacity as principal of the L. M. S. College, at Antananarivo, it is a part of my duty to obtain from those who wish to enter the college as students answers to several questions as to their circumstances, attainments, etc., and the reasons why they wish to become preachers of the Gospel; and, among these questions, is one as to how they became Christians. A short time ago, in looking through a number of these papers, which had been filled in for a few years past, the various reasons given by the candidates for their becoming followers of Christ were noted down. And, as a rather interesting light is cast by their replies upon the nature of the religious influences which have acted upon the hearts of many of our best and most earnest evangelists and preachers, I have made an analysis of these replies, grouping them under some ten different headings.

The number of papers examined was fifty, and nearly half of these students ascribed their conversion to (1) *sermons* they had heard; in a few instances the preacher's name is given, and these include English missionaries and native evangelists and pastors. In two or three cases the text which had impressed them is given—for example, the parable of the Prodigal Son, the words "Search the Scriptures, for in them ye think ye have eternal life"; "Rejoice, O young man, in thy youth," etc.

But in almost as many instances these young men attributed their change of heart and life to the (2) *study of the Scriptures,* generally together with the preaching of the Gospel. In some cases preaching has led them to careful study of the Bible, and has thus brought them to repentance and to trust in Christ for salvation.

In two or three cases the (3) *reading of religious books* was the means of conversion, "Pilgrim's Progress" being especially mentioned. This book, translated by the first English missionaries, was a favorite one with the earliest Malagasy Christians, prized as next in value to the Scriptures themselves; in fact, I believe some of them even thought it inspired and bound it up with their Testaments, much as the *Shepherd of Hermas,* the *Epistle of Barnabas* and other early Christian books were often bound up with the Gospels and considered as parts of the Canon of Scripture.

In the case of eight or nine students (4) *conversation with Christian friends* was the turning point in their lives, combined with the sermons they have heard, or the study of the Word. With some four the (5) *teaching and influence of their parents* was the beginning of their seeking after Christ. One says that he could not point out any special time of turning to God,

for, from a child, he had been always drawn to love Him and seek His favor; doubtless this was also a result of parental influence or of that of near Christian relatives.

Some ascribe conversion primarily to the (6) *direct influence of the Holy Spirit,* as well as to the reading of Scripture, or the hearing of sermons. One remarks: "I know and firmly believe that, before I was born, I was chosen of God; it was not preaching or the reading of the Bible which first made me a Christian, although these things strengthened and confirmed me, but the leading of the Spirit alone. The love of God, even before I could understand it, was sweet and precious to me."

Four or five students specify as powerfully affecting them (7) *reflection on their state as sinners* in the sight of a holy God, as well as the unsatisfying character of all earthly things. One says: "I reflected deeply about earthly things and saw clearly that there is no satisfaction or consolation at all in these, not even in the utmost that my mind could conceive as to be desired, for there was always something wanting, there was still restlessness and trouble in it all; and so I was led to seek union with Christ, and then I obtained satisfaction and peace."

Some ascribe their first desires after Christ to (8) *affliction.* One, who came from the southern province of Bétsiléo, says that the Bara tribe, still heathen, attacked the village where he lived, burning the house in which he was, so that one of his feet was badly injured, and he was yet suffering from the effects. Although he got away, he was captured, but afterward escaped, and so was led to seek after God. These impressions were deepened by hearing preaching and by the study of the Scriptures, but the affliction he suffered was the primary cause.

Some fourteen or fifteen years ago special effort was made in the capital to influence the young men and the scholars in the high schools, and to these (9) *revival services* one attributed his repentance; especially when, at the last meeting, many spoke of their change of heart, which he felt that he had not experienced, the feeling of sin and of need of salvation came powerfully upon him, leading him to seek for pardon and peace.

In one instance (10) *reflection on the glory and beauty of nature* is given as the chief influence in leading a student to seek for the favor of God and reconciliation with Him. And in more than one case a (11) *dream* led to serious reflection and desire for forgiveness. The Malagasy attach a good deal of importance to dreams, and think they often receive guidance from them. I have heard from other people of the religious influence of dreams, and of conversion being ascribed to them. Here and now, as in the days of Job, it seems that sometimes "God speaketh once, yea twice, in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He opened the ears of man, to bring his soul from the pit, that he may be enlightened with the light of the living."

We are accustomed to think and speak of the Malagasy as not very impressionable or apt to become excited with regard to religious matters, and in ordinary circumstances this is doubtless the case. But the recent awakening in the Bétsiléo province,

and, to a less extent, in this central district of Imèrina, has shown us that underneath this somewhat stolid exterior there are depths of feeling which can be stirred, and that in many instances the Spirit of God has been working among them. We have seen deep sorrow and contrition on the part of many and have heard most earnest and touching appeals from the lips of others, quite enough to convince us that "power from on high," which the Lord promised to His followers, has also come to numbers of our Malagasy people. Madagascar is we hope to be the scene of Gospel triumphs!

AMONG THE AMATONGA

BY LEWIS E. HERTSLET, M.D., MAPUTA, BRITISH TONGALAND
Medical Missionary of the South African General Mission

British Tongaland is on the south-east coast of Africa, in the northern corner of Zululand. Our mission is 100 miles south of Delagoa Bay, 260 miles north of Durban, 100 miles from the railroad, 60 miles from a telegraph office, and 45 miles from nearest missionary postal address. Our district is about 1,600 miles square, with 15,000 inhabitants and two white missionaries. The total white population is seven adults and six children.

The country is a low, sandy coast, with forests, undulating grassy hills, small streams, and two lakes.

The people are industrious, healthy, fairly clean, and courteous. Some are outwardly religious, but generally they are indifferent to God and the Gospel, and believe only in demon-possession, and worship the spirits, with very vague ideas of a Deity. The men speak Zulu, which is understood by the women, who usually speak Tonga. The chief is nominally a Christian and friendly to our mission.

The mission is finely located. Westward lies the broad, rippling expanse of Kosi Lake, with the afternoon sun shining in flaming radiance upon its wind-flecked surface. Beyond this are the low-green hills and shallow valleys with dark barks of wood and forest, while in the distant background is the dim outline of the Lebombo Mountains, which separate Zululand from Swazieland. At our feet is the bluff, a green, wooded, sloping valley, with a ridge, which separates the lake and lagoons from the sea. Native huts, white sandy paths and green fields are visible on the ridges and in the valley. To the right is the vast expanse of the glorious blue Indian Ocean with long stretches of rolling, white-crested breakers dashing up on the sandy shore. To the northward lie two sandy lagoons, with two small islands, in which are faintly visible large flocks of flamingoes, standing in ranks like soldiers on parade. Over all is the arch of the cloudless blue heaven.

Pay a visit to the night school. Imagine a long, low, dark building with three large, unbarked tree trunks supporting a roof covered with thatch. The walls are made of reed outside and plastered with black mud inside. There are two doors, six small holes for windows, rustic wooden seats

(very rustic), a sort of palisade enclosure for a pulpit, and a mud floor.

The proceedings begin with a hymn and prayer, at which not many are present, but they soon begin to flock in, and then follows what can only be faintly described as a very remarkable performance. About sixty children and young people are present, in all stages of dress and undress. Two men act as head teachers. The light having begun to fade, they all crowd around the windows and doors, some even standing outside. No attempt is made at order or classes, every one seems to choose his own place, both in the room and in the book. Everybody shouts their syllables, words or sentences, some from spellers, and some from reading-books, some from hymn-books, and some from Bibles, and during part of the time the head teacher sits in the pulpit and reads aloud to himself. After a time five old-fashioned, smoky, malodorous, tin lamps are lighted, but only serve to render the picture more striking, the darkness more palpable, the hubbub more indescribable, and the smell and the heat more unbearable.

At last a vigorous bang on the desk by the superintendent restores some semblance of order, a rush is made for the seats, the lamps are placed around the pulpit, the roll is called, and a hymn announced. They simply yell the words. I think I never heard such an appalling volume of sound in a small space in all my experience. The girls here are by far the most noisy; they throw back their heads, their large mouths open to the fullest extent, and "let go."

This school, tho in our district, is not under our control. The church was built and the work is maintained by the natives themselves. I think only one other white man ever paid them a visit before I went there.

Notwithstanding the amusing circumstances, it was the most impressive and interesting sight to see these young people, so keen on learning, so ready to help one another, and so willing to listen. In our immediate district they will not come to school.

There are about a dozen native police in this place and they live in some huts not far from our house. These huts look like a cross between a gigantic beehive and a hollowed out haystack. Our informal meetings are held in one of these haystacks and are attended by a few of the policemen and occasionally by some of their wives, friends, prisoners, dogs, and fowls. To enter the hut one must bend the back and go down on hands and knees to get through the hole that passes for door, window, and chimney.

Having entered and recovered mental and bodily equilibrium, and having accustomed your eyes to the dim religious (?) light, you discover that you are in a circular, dome-shaped room, formed by long, interlacing boughs, supported by four poles, embedded in the ground. In the center the building is about ten feet high, from this it slopes in all directions to the ground. The floor is of hard black mud. Grass mats, baskets, trousers, handcuffs, knob-kerries, pins, blankets, guns, bowls, boxes, calabashes, ornaments and other paraphernalia are suspended from the roof or lie about on the floor, showing this hut to be the sleeping-place, dressing-room, and storehouse of two or three natives. A small, rickety stool about four inches high is provided for the

speaker, and on this I generally seat myself and wait for the audience to assemble. They come in one by one until, perhaps, a dozen are present. I used to ask them to sing, but have given it up as useless; they can not read, and do not know any hymns, so that the singing consisted of a solo by the leader with a sort of humming, growling, bass accompaniment by the natives. The meeting is very informal, and consists of reading with explanations of some Gospel story, with occasional questions to see how much they understand. Most of them are hardened specimens of Zulu manhood, nearly all polygamists, having from two to six wives apiece.

One of our Christian lads, Titusi Gumede, about fifteen years old, was converted when Mr. Waters was here about two years ago. He has learned to read and write Zulu very well, and is regular in his attendance at the meetings. I asked him to write a letter, telling me something about himself and his conversion, and he says this is the first letter he has composed. Here is the translation:

Maputa, Zululand.

MFUDSI KONDELA (MISSIONARY DR.),

Oh! teacher, doctor; yes, I begin to speak to you, and to ask you whether you are still alive. I am still well, but it is not I, it is by the love of my Lord and Savior in whom I believe.

Yes, I strive to enter into Him, like His saying: "He that bears His cross and follows Me, has life, and confesses Me before the people, I will confess him before My Father who is in Heaven."

I try hard to keep His commands, which tell me it is braver to know that is right, to suppress self, to be patient, to glorify God, to love the brethren.

I leave all bad things, anger, quarreling, strike, glorifying the world, dancing and going to noising gatherings (probably beer and drink).

I am Gam! Titusi Gumede.

The time that I began to follow Him is one year. I strive to enter into Him, that I may be a member in His body, I thank my God.

Answer me and tell me all that I require. I stop here. Remain in peace.

Some of the difficulties, dangers, drawbacks, and discouragements of the work here are: malaria, heat, sand, distances, famine, apathy, small meetings, slowness, heathen customs, etc. Malaria is very common during the summer months. All the white population have had fever and very many of the natives, tho not of a very virulent type. The climate is hot and close, with, fortunately, plenty of wind, but the heat makes long walks almost impossible in the summer and renders cooking and housework very difficult for lady missionaries.

There are no roads, and all native paths are soft and sandy, making the going rather heavy. The people build in very scattered fashion, not in towns or villages, but in kraals, containing from two to ten huts, with from ten to fifty people in each kraal. They are at long distances from one another, so that house-to-house visitation forms a constant excuse to the natives for not attending church.

There is no actual antipathy or open opposition to the Gospel, but absolute indifference and lack of interest in the message. All sorts of excuses are proffered for not coming to church and not wanting to hear "the good news of God." Some of these excuses sound strangely familiar. "I have no clothes." "Who would look after the children?" "What about the cooking?" "Too far." "No time." "We are eaten up with famine."

"Must watch the gardens because of wild pigs and monkeys," etc. We came expecting to find many willing to listen and receive the Word, but for months our Sunday Gospel service has numbered about twenty. Then the people are so slow to move, slow to work, slow to learn to read. They turn slowly, think slowly. Their general motto is "To-morrow is also a day."

Heathen customs are also a great hindrance. Polygamy is general, and keeps many out of the Kingdom. Beer drinking and hemp smoking cause backsliding, and through deeply rooted, unnamable immoral customs, others go down to spiritual death.

Practically every male native goes for longer or shorter periods to work in the large towns, especially Durban and Johannesburg. This very often means that as soon as a young man has begun to come regularly to the meetings, and apparently becomes interested, off he goes to town, and we hear nothing more of him for many months.

A deep-rooted belief in demons and demon-possession is universal. It is difficult to say whether many of them are really possessed of evil spirits or whether it is a combination of hoary custom, hysteria, and mental disease.

One night my boy and I wended our way, with a lighted lamp, down the slope of a sandy hill, into the damp, foggy, malodorous valley, over the ricketty plank bridge, up the steep, water-worn bank, past the corrugated iron store, through the chief's mealie gardens, along a tortuous, narrow path, through the wet waving stems of grass, out into an open space. Here we came upon Ekutukuzeni (The Place of Hiding). This is one of the chief's small kraals, where a half dozen of his wives live. For the past week from thirty to forty young men and boys had been there, working for him in his fields, clearing a space round the kraal, making grain-houses, etc.; for this they receive no pay, no food, no reward of any kind; it is part of their homage to their chief.

Long before we arrived the sounds of shout and song told us that a dance was going on. Before reaching the kraal I put out the light and then advanced to watch the proceedings which were faintly visible by the flickering flames and fitful flare of a fading fire.

The men and boys sat in a semi-circle, and every now and then one of them would dash forward, making the sand fly with his wild leapings, and with wild yells would dance and spring about, his calls answered by a deep bass roar from the seated crowd. When one took his seat another would spring up and dart forward, each apparently trying to outdo the other in the variety and violence of his actions. At a given signal all stood, and in perfect unison stamped their feet alternately upon the ground, which seemed to shake and tremble beneath their truly terrific blows. Suddenly, dividing into two bands, they trotted round the open space, swinging their sticks, shouting, singing, and stamping as they went—the one company apparently challenging the other. After a little they discovered me, and the *Induna* (foreman) brought the dance to an end.

In their then-present condition, perspiring, hoarse, and somewhat excited, they were not very fit for a meeting, so I gave them time to cool down,

after which we had some singing and an informal "straight talk." The blackness of the night, the twinkling stars, the big trees, the temporary grass huts, the blazing fires, and the attentive faces of the young men as they listened to the message, all combined to form a striking and memorable picture. Some of our Christian lads were there, and answered well to any questions that were asked.

During the whole service we could hear in the distance a monotonous "tom-tom" sound, telling us of a very different meeting going on in the kraal of the neighboring native witch-doctor, a notable caster-out of demons. He was hard at work, and as I had long wanted to see how it was done, I went over to Vagesha's kraal. Knowing that they would stop at once on the arrival of a white man, I again put out the lamp, so I was able to see without being seen.

It was the weirdest scene imaginable. An open, sandy space, between the huts, a smouldering fire of grass and sticks, giving out a dull, red glow and a dense, white smoke occasionally fanned into a feeble flame by a passing gust of wind. Near the fire a very old woman (the doctor's mother) sat smoking a short pipe, while a dozen other women and one man were squatting in a rough circle. In the center stood a tall, dark, naked figure of a man, with long hair and waving arms. Two of the party beat on an old tin with painfully monotonous regularity; one woman tapped a sort of tambourine, and the doctor beat a dried section of a calabash. The whole company were chanting or wailing out a dirge, mournful and monotonous. The three patients, groaning, writhing and occasionally uttering grunting sounds, called out and beat themselves on the breast.

After some time they stopped, and the "doctor," going up to one of the women, tapped her repeatedly on the shoulder, snapping his fingers at the same time, and asking the supposed spirits questions in a soft, soothing, sleepy sort of a voice, quite unlike his natural tones. No result was obtained, so the drumming and moaning chant was resumed, and the other woman was operated on with a similar lack of result.

The proceedings came to an end, and, coming forward, I used the opportunity to give them warning as to the sin of such business, telling them of the power of Jesus to help them if they were really demon-possessed. Vagesha attempted to defend himself, and admitted that it was the work of Satan, but I declined to argue with him before the people, inviting him to come and talk with me at home.

In another part of this country the method of exorcizing demons is to fill the hut with people and patients, build a large fire in the center, shut the door, and tap the unfortunate patients on the head with an iron hoe! After such treatment second attacks and relapses are said to be unknown!

At present I can not say whether I believe that these people are really possessed by evil spirits, or are only afflicted with what I have before said, superstition, hysteria, epilepsy, mimicry, and a desire to be pitied and prominent. The disease is almost wholly confined to women and girls, a fact which seems to indicate a nervous origin. Whatever the cause, it has a great hold on the people, and is a great hindrance to the spread of the Gospel.

THE MISSIONARY EDUCATION OF A CHURCH

BY WILLIAM BYRON FORBUSH, PH.D.

It almost goes without saying that when we can get the things done that have been advocated in our earlier articles we shall soon have churches that are educated in missions. In the meantime there are multitudes of adults who have passed beyond the reach of the methods that apply to children, and there will always be a large number who will escape a missionary education in childhood. Many of these will be considerably affected by the instruction that we give their children, for there is something inherently childlike left in all of us to which the simple and picturesque must ever make their appeal. Regardless of this, however, the missionary education of the whole adult Church remains our hardest if it is not our largest problem.

There is one church in this country whose nobility of Christian giving during the past few years has attracted very general attention. Its success in this direction is one that few churches can expect to emulate in amount, but it may certainly be emulated in method and in spirit. I refer to the Central Presbyterian Church in New York City, of which the Rev. Dr. Wilton Merle Smith is the pastor. This tangible example is worth a volume of theories.

Altho this church is regarded as a wealthy one, there were special reasons why it might have been excused, if any church could be, from larger generosity to others. It is somewhat limited in its territory, and it has suffered during the past ten years from the extraordinary movement northward and westward which has affected the clientele of all the churches on what is sometimes called "Zion's Hill" in New York. Nevertheless, this church has gone up from an annual gift of two or three hundred dollars to a missionary board until now it supports twenty-five missionaries and a number of other benevolent institutions, while it has not flagged in home support or in the care of its own city chapels and missions.

The secret of the missionary enthusiasm of this church, as Dr. Smith has given it to me, is in three things: Systematic Beneficence, Personal Leadership, and Wise Information or Missionary Education. It is hard to know which of these qualities to put first. In importance the order is a reversed one, but chronologically it is correct. Dr. Smith was from the start a missionary pastor and systematic beneficence had been foremost in all his pleas. The Christian Endeavorers had been stirred by his words, and at the same time providentially had their attention called to the organization known as the Tenth Legion. Fifty-two out of fifty-five became pledged givers of the tenth as a minimum to the Lord. It is worth while to note just here that the motive of obligation was pushed even before or more strongly than the motive of interest. With children the proper order is the reverse. Children have not committed themselves irrevocably to the right side, and in all their education interest is regarded as the great force that moves the will. Maybe this idea has been overworked in education; at any rate, one of the weaknesses of the whole situation to-day, both as re-

gards missions and all other forms of Christian service, is that people will respond only to emotion and not to duty. One mark of a spiritually matured child is the character of his response to obligation. And so among adults, those who have pledged their lives to Christ's cause, the previous question is not whether they are interested in this or that special work, the first question is as to whether their money and their time are given with the all they have promised to Christ.

Dr. Smith says that in order to make this issue tangible he circulated among his people little pass-books, labeled: "Account with the Lord." Four hundred of his people took these books. He speaks of one of his elders who came to him with some annoyance, saying that it was of no use for him to keep such a book, as he gave a tenth anyway. At the end of the year, however, he frankly confessed that he found that he had not been giving a twentieth. Now I shall not go into the question of the tithe at all. The only point now is that it is a sensible thing to face a people with the question of what they are actually doing. This alone is usually a strong appeal to the conscience and the will.

In this Central Presbyterian Church other plans of systematic giving have been tried from time to time, and their success has been due not to their ingenuity or to the fact that they represented tangible obligation merely, but rather more to the fact that the definite fields and men to which the Church was now giving had begun to arouse so much interest that the givers had become anxious to make each method yield as much money as it could. For while interest did not displace obligation, it was, as we shall see, given its full place.

The second thing Dr. Smith mentioned was personal leadership. There was his own, of which he speaks modestly, but many of us know how inspiriting and tireless it is. Then there was that of a consecrated and business-like layman. Then came the young people and all who fell in with the plan and learned its blessings. A great factor, which not every church could share to the full, was that of the presence with the home church for a considerable time of most of the workers whom the church has sent out. Some of them were sons and daughters of the church itself, some were not. They came, not merely to make perfunctory missionary talks, but they stayed until they had won confidence and love and until they had learned how the church was praying and caring for its workers.

As to the missionary education of the Central Church people, one or two points are especially suggestive to others. The chief element from the beginning has been this connection of personalities, what Dr. Smith calls "the living link of missions." The first act of the church after appointing a strong missionary committee was to send a man to the home field. The place was in the mountains of Kentucky. The missionary started not only a church but a school. The church is called the Central Presbyterian Church of Hyden, Kentucky, and Dr. Smith himself has taken the toilsome journey, sixty miles from the railroad, to make it a personal visit. The academy is training two hundred and fifty young people each year. Seven workers represent the investment in lives of this New York church in

Kentucky to-day. So in China, a work that began with one young man in 1892, now calls for at least eight workers in a missionary compound entirely supported by this church. The church once wanted to send a physician, but it turned out that he had a brother who desired to go, and a man was found who was willing to make him his own missionary. Another thing which has been characteristic of this campaign of missionary education: missions have not been disguised nor treated spasmodically. This church has not made much of days of special appeal. Once a month, the first Wednesday night in each month, is a missionary evening in the church prayer-meeting, and these meetings are so important and so interesting that they call out people who attend at no other time. Business men know that there is "something doing" at the prayer-meeting.

Needless to say, these meetings are not of the stereotyped character. No selections are read in trembling accents from missionary magazines by persons whose tones are inaudible beyond the corner in which they sit, no prayers are offered in general. The chief agency is the camera. Each field which the church helps is provided with a camera. The church owns a fine stereopticon, and as soon as the photographs come home they are transferred to slides and presented to the church. The result is, as Dr. Smith says, that "while we have two large missions in our city here, the missions in Hyden and in China are just as near and just as much a part of our work."

Not all churches can support their own missionaries, or produce fresh monthly lantern slides, or keep their missionaries in the home church before sending them away. But anybody can use consecrated ingenuity. The boards now are urging the support of stations rather than the support of individual men. Interest in a man depends upon his personality which, while noble, may not be magnetic, and upon the tenure of his life, which may be short; but interest in a station gives equal if not greater opportunities for interest in lives, and turns the attention from the worker to the work, to the men and women who need our help. In this sort of a "living link" the small and weak church is nearly upon a level with the large and strong one; any church can take shares in a station, and the boards illustrate nearly all their stations by lantern slides and by loan exhibits of native crafts and curios.

Much more might be said by way of enlargement of these ideas, but the ideas themselves are fruitful enough to suggest local application. First, this is a campaign, not a skirmish. Special days and speakers, ingenious devices and centennial funds are to be discounted in favor of the man, layman or minister, who will push a persistent and permanent plan of missionary work for the church. Then must come the facing of obligation, to God and to the work, and with this the ingenious and enthusiastic making real of the special place and work and men to whom the gifts are to go.

It sounds simple and it is. It seems easy, but it is not. It means the deliberate turning of one's back upon attractive temporary devices and a consecration to a long, patient educative process, which seems to many slow and impractical. But it is the right and it is in the end the only successful

method of making the church know and care and give and pray for missions.

Suggested Reading

I must mention again Mott's "The Pastor and Modern Missions," published by the Student Volunteer Movement. In the "Report of the Seventh Conference of Officers and Representatives of the Foreign Missionary Boards, 1899," there is a valuable report of the Committee on Special Objects. The reports of the Advisory Committee on the Forward Movement are suggestive. For ingenious yet really worthy devices for developing church interest, Belle M. Brain's "Holding the Ropes," published by Funk & Wagnalls Co., New York, is a mine of resources. A report of the special visit made by Dr. Devins to the foreign field of the Central Presbyterian Church may be obtained of the *New York Observer* for twenty-five cents.

The "Living Link" feature of church missionary life, the editor of this REVIEW has very earnestly advocated for more than thirty years. Indeed, so far as he knows, the phrase first suggested itself to his mind, and was then frequently on his tongue and pen, when the young men of the Fourth Street Presbyterian Church of Detroit, of which he was then pastor, undertook to establish such a living link between themselves and the Island Empire of Japan in the person of Rev. George William Knox, as their representative. The eminent success of that experiment—for in those days, these young men were pioneers in this undertaking—confirmed the conviction that any church that will follow the example, so warmly commended by Dr. Forbush, will find its intelligent interest, earnest praying and self-denying giving marvelously stimulated.

This seems to us the natural and common sense way of doing foreign missionary work. Praying and giving are lifted out of the level of the vague and abstract to the level of the definite and the concrete. Instead of scattering seed upon a wide expanse of waters, to be carried we know not whither, and lodge we know not where, we sow a distinct field, water it with tears, nourish it with prayers, watch its growth, and feel identified with the harvest. We get a clearer conception of the actual wants and woes of a destitute world, and how they are being met. The field we thus till through others, becomes our own; we grow properly jealous of its interests and zealous for its fuller development.

Some idealists have opposed this method on the ground that it promotes spiritual selfishness and narrows down sympathy by a circumscribed sphere of special labor. But wherever faithfully tried, it has been found expansive rather than exclusive, and broadening rather than belittling, as in the conspicuous instances above cited. With our most enthusiastic commendation would we approve such a plan of linking the home church with the foreign field. A. T. P.

EDUCATIONAL PROBLEMS IN SOUTH AFRICA

BY REV. FRANCIS W. BATES, GAZALAND
American Board

Within the last quarter century the government of nearly an entire continent has undergone a revolution. So quietly has this taken place the world has scarcely awakened to the fact, nor to a realization of its immense significance.

A political map of to-day as compared with that of twenty-five years ago would hardly be recognized as of the same region. A missionary map would show but little change during the same period. Within recent years, roused to a sense of the commercial value of this hitherto unapportioned territory, nearly every one of the Powers of Europe has laid her hand on the continent, raised her flag, and proclaimed to the world that, within certain boundaries laid down by herself, her rule is supreme. With this transfer of ownership have come mighty changes to the original inhabitants.

Professor Starr, of the University of Chicago, contends that contact of aboriginal man with civilization invariably tends to degrade and demoralize him. If civilization, unaccompanied by Christianity, is meant, his position is undoubtedly correct, as has been demonstrated over and over again in Africa.

Take, for example, the southeast African natives who, under their tribal laws, had vigorously instilled into them the principles of honesty as regards property rights. When, in 1893, the pioneer missionaries of the American Board entered Gazaland, they had with them thousands of pounds of barter goods, supplies and personal effects. Carriers for conveying these goods could only be secured by paying in advance and even then they refused to carry them more than a short distance. So in a few weeks' time these goods were strewn up and down the whole length of their route of two hundred miles from the coast to the highlands, the loads lying now under the shade of a tree, now by the roadside, or under a hastily built shed, or, at best, in the care of some native chief. It was months before these goods were finally delivered at their destination. It speaks volumes for the honesty of the natives that, when the goods were opened, so far as the owners could discover, not an article was missing!

Under the tutelage of adventurer, trader, prospector, and especially of the Portuguese, the native people have made such progress that at present it would be unwise to repeat this proceeding and expect the same result. The natives are becoming civilized!

Or, to cite another example in proof of this position, compare the morality of the natives then and now. Contrary to the prevalent opinion that they are utterly devoid of all moral restraint, under their own government, they maintained a high degree of morality. The virtue of their maidens was guarded with the utmost care, and unfaithfulness punished by death. That they have proved apt pupils in the school of infamy taught by their civilized rulers is shown by the great and constantly increasing number of individuals in whose veins flows the baser blood of two races.

"What you tell us," said an old gray-

haired native to his missionary, "connects with the old, old story of our people."

"What do you mean by that?" I asked him.

"In the olden time," he replied, "if a man got drunk he was ashamed, a girl might choose her own husband and he did not have to pay much for her, and a son did not take his father's wives, when he died, to be his wives; but now all this is changed."

"How long ago did this come about?" I asked him.

"Even as late as my father's time," he said.

"And why did it come?"

"Because with the coming of the white trader money began to be plentiful, and with it came a greed for gold, so that the hearts of our people were no longer white," he said.

Unquestionably civilization has demoralized the natives. But Professor Starr, singularly enough, credits the missionaries with bringing about this unhappy state of affairs and, if correctly reported, denounces as monstrous and outrageous the efforts of missionaries in attempting to graft their own religion upon these untutored people. "Let them alone, let them alone—don't spoil them," is his plea.

If there were some unfailing arrangement by which the aboriginal native might be protected from contact with the baser elements of civilization, this argument might appear to have some plausibility. But, as we have seen, the tide of civilization is running strongly toward the Dark Continent, bringing in its first influx a torrent of the froth, the scum and the pestilent sediment of Europe. The native is in danger of being spoiled, not by the sincere efforts of missionary workers to save him from destruction, but by the pollution of unprincipled white men whose sole purpose in visiting the black man's country is their own self-aggrandizement.

If ever the Macedonian call rang loud from Africa, it is to-day. The seed sown here and there upon many waters is already bearing fruit. It is the day of transition. The gods of their fathers, whom in their ignorance the natives have worshiped, are playing them false.

"It is God calling us," said an old native man. "Before the missionaries came if our friends were sick we worshiped the spirits and they got well. Whether it was God or Satan helping us we do not know. But now that we have heard of the true God the spirits no longer help us. It is God calling us, but how can we who have been brought up in heathenism turn away?"

It is for the Christian Church of America to rise to the occasion, to guide these wanderers in the darkness until they

"Touch God's right hand in that darkness,
And are lifted up and strengthened."

"How do you go about it?" This is the question most frequently put by individuals who are sincerely interested in the progress of God's Kingdom, yet who scarcely comprehend how the miracle of healing is brought to such a people. And to many the explanation is somewhat startling.

There are those, even in the ranks of missionary workers, who would undertake the elevation of the civilized races by descending to their plane with the hope of thus lifting them up. These eschew all comforts, go among the natives, eat as they eat, sleep as they sleep, make them their comrades,

ignorant of, or indifferent to, the fact that in so doing they inevitably belittle themselves in the eyes of those whom they would help, and thus defeat their own end.

Others, while living in their customary manner, take no account of existing conditions, but seek to level all social barriers by lifting a few of the natives upon the plane which they themselves occupy—and the result is failure.

Still others, irritated by, and indifferent to, the just criticisms of colonial friends, encourage in their natives a familiarity with their superiors, such as the average colonist does not, and should not, countenance, thus bringing reproach upon mission work in general and, what is more deplorable, positive injury to the natives themselves.

It is such workers and methods as these that, in great part, have brought distrust and criticism upon the great body of missionary workers who, with sane mind and rational means, are laboring to lift, not one here and there out of his station, but the mass of the people from their degradation, with the confident hope that, when they prove their worth, it will be duly recognized by all.

The rational method of winning the Africans to Christ is not by cultivating any one faculty at the expense of the others. Too often in the past this fact has been overlooked. It has been the aim of the American Board's workers in southeast Africa to train simultaneously the three H's—Head, Hand and Heart. "There are many members, but one body." One can not say to the other: "I have no need of thee." Therefore, in the very beginning of its work in Gazaland, the mission established these three departments, the educational, industrial and evangelistic.

A school was opened and the children were invited to attend. But the mountain would not come to Mohammet, so Mohammet went to the mountain. Down into the byways and hedges the workers went, teaching a little group wherever one could be gathered, but it was slow, discouraging work. The children were not imbued with zeal for knowledge. More often than not, on the arrival of a teacher in the kraal, all that could be seen of the pupils was a dissolving view as they disappeared into the grass or corn fields. Moffat's three essentials of a successful missionary came into constant requisition: First, Patience. Second, *Patience.* Third, PATIENCE. But the day was finally won. When a dozen or so had attained the high distinction of being able to read a few sentences, invitations were issued to a grand school exhibition.

A few of the fathers came, but came to scoff.

"Our children can not learn," they said. "Learning is for the white people only." They listened in silence until the children were told to read some sentences which were written on the board. That was too much for them.

"They are not reading," they said. "They are simply reciting what they have been taught." The children were then sent out of the room and the parents were asked to suggest some sentences, which were written on the blackboard. The children were recalled, and slowly and stumblingly, it is true, but correctly, they read what had been written in their absence.

"They have been taught some-

thing!" said the astonished fathers. "They have been taught something, kodwa—but—"

"But" is one of the most common words in the native language. They are always butting against something —not butting in, but butting out. In spite of this proof of the ability of their children to learn, they were still unwilling to pledge to the school their hearty support. Little by little, however, the work progressed until out of the unpromising material a well developed educational system was finally evolved. Only a few years had passed before there was established at Mt. Silinda a boarding and day school drawing its sixty or seventy pupils in part from the surrounding district, but mainly from the lowlands lying between the station and the coast. These pupils indicated their desire for educational advantages by remaining, often for a term of years, working several hours a day merely for board and tuition, and by extra work outside of school hours and in vacations providing themselves with books and necessary clothing. Their faithful attendance was the more gratifying because of the strong allurements offered by labor agents in the larger towns and mining centers of Rhodesia, where wages ranged from £2 to £5 per month. It is noteworthy also that these pupils were drawn from homes where, so far from being encouraged to attend, they were bitterly opposed, often to the extent of positive persecution.

When the Gazaland Mission entered Rhodesia they took up, in the name of the American Board, a large tract of land upon the same terms as the other white colonists received theirs from the government. This gave them a certain measure of control over the natives resident on their lands, and gradually, as the confidence of the people was won, they introduced laws tending to the improvement of the general condition of these natives. Among these was a sort of private compulsory education law, which, while not being too strenuously enforced, resulted most favorably in reaching children whom indifference or opposition would have prevented from profiting by the instruction offered. At each mission station schools were established, and, as opportunity permitted, outstation schools were also begun with gratifying results.

Especially encouraging was the noticeable increase in the attendance of girls, who from the start were most difficult to reach. This difficulty was in great part due to the fear of the owners of these girls that education would prove a barrier to their securing husbands, or, in other words, that their marketable value might thereby depreciate. For in Rhodesia the owner of every female relative or slave may by law demand on her marriage four head of cattle or $100.

The question naturally arises, who were the teachers of these outstation schools that were established? Could the missionaries, always too few for the work in hand, add the teaching of these schools to their already onerous duties?

Just here appears the natural and inevitable result of the plans adopted by the mission. Pupil teaching was almost from the first made a regular part of the school work, on the principle that if a child had learned to read "baba"—father—from the chart, he was able, and ought, to impart that knowledge to some one else. It

required no little persistence to instil this principle into them, especially as there was no inducement in the shape of money. But with the development of Christian character the selfish motive was gradually tempered and there sprang up a willingness to pass on to their kindred the good things which they themselves had received.

So it happened that when those first hard-won pupils had grown to manhood and womanhood under Christian influences and were ready to settle down in homes of their own, they came to the missionaries seeking work, under their superintendence, among their own people. This was to the missionary the realization of the hope and prayers of all his years of service among them, for upon the native himself, under God, rests the final responsibility for the redemption of his race. Yet this appeal for work was to the mission workers an occasion of trial and distress. For while the opportunities for work lay around them on every hand, while the laborers were ready to enter the harvest field, there were no available funds with which to pay these volunteers for carrying on the work. We knew that the young men thus seeking employment had but lately returned from the mines where they had received from $20 to $25 per month.

"We can not give you what you have been earning," we told them.

"What can you give us?"

"There is no money in the treasury for this work. We should have to obtain it from other sources. Could you do with $5 a month, with all the land you wish to cultivate for your own use?"

Considering the conditions, this was small, very small, for the maintenance of a family in a Christian home. But in no case known to the writer has the offer ever been refused. Thus our teaching force has been secured.

Theoretically, it is the duty and privilege of the native church to undertake and carry on this work, and it is vitally important that in no case should the salary of such a worker be greater than the church, as it grows, may reasonably be expected to pay—a principle too often forgotten.

To the credit of the two churches already organized be it said, they have responded generously to the need, but the opportunity has exceeded their ability to meet it. Special donations have been turned to this use, individuals or groups of interested friends have assumed the expenses of certain workers. It were well if, until the growth of the church enables it to assume the entire cost of this work, but *only* so long, gifts for this specific purpose might be provided without trenching on the funds sent out by the Board for the general mission work.

The time was when the use of missionary offerings even for educational purposes was looked upon by many contributors as unwarranted, their contention being that such gifts could only be legitimately used in promoting the evangelistic work. Fortunately it is no longer necessary to argue this point.

If any proof were needed of the indispensable necessity of educational work, of its abundant fruitfulness in the development of Christian character—which is the sole and direct aim of evangelistic effort—no candid mind, conversant with its results in the Gaza-land mission, would hesitate to recognize its tremendous importance and value.

It was solely from the pupils in the schools, to whom Christian truth was as regularly taught as the chart or the problems of arithmetic, that, scarcely more than three years after the founding of the mission, the First Church of Christ in Gazaland with sixteen charter members, was organized. It was from the pupils trained in the schools that its numbers steadily increased and that later a second church was formed. It is, as we have seen, from the ranks of the pupils that the native teaching force has been supplied. It is in the schools that ideals are inculcated leading the young people to seek Christian marriages, to the establishment of Christian homes which are the nucleus of the Christian community—the leaven which, in time, will leaven the whole. Already the second generation are rising up—children of praying fathers and mothers—a minus quantity before, of parents whose training, tho limited, inspires them to covet for their children greater advantages than were their own.

Strange as it may seem, the day is not yet wholly past—tho it too is passing—when the use of missionary funds for manual training is looked upon with marked disfavor by the Christian public, and when missionary boards in announcing the establishment of some industrial work, feel themselves constrained hastily to explain that no funds from their treasuries have been diverted to this somewhat questionable work!

Let the doubter visit any one of the thousands of native homes in South Africa and explain how in the darkness and filth and unsanitary conditions it is possible to develop a high type of Christian character, how, unless under the guidance of his missionary instructor the hand of the young Christian is to be trained to improve his home environment, making it the fit abode of self respecting, pure-minded manhood and womanhood.

If the results of the twelve years' labor in the Gazaland mission were tabulated, to the casual observer they might appear to be small. But to those who understand the difficulties of the situation, the work accomplished, especially in view of the smallness of the force and funds, is peculiarly gratifying.

As we have shown, the early hindrances to the work in Rhodesia were, first, the ignorance of the people themselves—ignorance of their own capabilities and the best means by which they might be developed to attain to the full stature of the man created in the image of God. Directly out of this ignorance arose, second, their suspicion—suspicion of the ulterior motives of the missionary. Until now utter strangers to unselfish and philanthropic motives, either among their own people or especially among the white men with whom they had come in contact, the natives could not conceive that the avowed object of the missionary, namely, to help them, could be the real one. For this reason they were slow, very slow, in availing themselves of the advantages so carefully planned by the missionaries for their development. And even after the missionary's singleness of motive was at last acknowledged, there remained the third mighty obstacle, cupidity, to impede their upward progress.

But while by painstaking effort these heathen traits have been gradually yielding in the native people, the missionaries have been compelled to

face and combat these same traits as they have been exhibited by the white conquerors of the land.

In all South Africa the one absorbing, overshadowing problem which looms big on the horizon is the native question.

In their mad scramble for personal aggrandizement the first settlers of Rhodesia lost sight of this tremendous problem. For a time in their ignorance of, and indifference to, the needs of the native people, they left "the question on the table." But no sooner did the missionaries give practical demonstration to the one feasible solution of the problem, viz., education and Christianization, than the suspicions of the white population were aroused to instant activity.

"Whereunto will this lead?" was the excited question of the leaders. Immediately there sprang up the conviction that if the native be encouraged in the cultivation of his natural gifts, he might in time become a rival of white labor in the industrial world, a possibilty that could not be tolerated. To avert this menace of the native races, altho their charter forbids class legislation, the lawmakers boldly discriminated, especially in matters of education, in favor of the children of white colonists.

The relation of the natives to the white population of Rhodesia is in fact anomalous—they are indispensable but odious. But it was not alone the future situation that agitated the public mind. Fostered by their intense cupidity, the legislators developed a fear that their schemes for utilizing the natives in increasing their own gains were not as effective as they might be made. To the credit of England be it said, she has never yet surrendered to her South African colonies the final authority on questions pertaining to native affairs.

With this irritating check upon them, the legislators dared not, as they would fain have done, pass a compulsory labor law. In place of this they imposed a tax of £2 upon each male adult, hoping thus to force him to labor and at the same time themselves appropriate a rich share in the results of that labor. This was so obviously unjust that even in Rhodesia a hue and cry was raised among the wiser element of the colonists, and in England the measure was promptly vetoed. Not to be frustrated, however, in their schemes, they reduced the tax to £1 per year with an additional tax of ten shillings upon each polygamous wife.

Now that the agitation over the first scheme has subsided and the new proposition has been approved by the home government, they calmly interpret the term "adult" to include boys even as young as fourteen years old!

Thus while in the establishment of the educational work of the mission these essentially heathen characteristics of ignorance, suspicion and cupidity in the native people operated to hinder advancement of the mission work in its inception, to-day these same traits exhibited by civilized men are breaking down the system so toilfully built up. For the inevitable result of the present law is that just as the native youth reach a point in their training where they are capable of rapid development, they must leave school in search of work by which to earn, at a boy's meager wages, the tax which goes into the coffers of the government, for which he receives no adequate return.

The members of the Gazaland mis-

sion went to their pioneer field in Rhodesia impelled by the thought that there were men, made in the image of God, yet ignorant of their parentage, waiting to be restored to their birthright. They found men and women ignorant, degraded, it is true, but even yet displaying some Godlike qualities. Are they worthy of the effort being put forth for their redemption? As worthy as any man for whom Christ died!

OTHER TESTIMONY TO PROGRESS IN AFRICA

Mr. F. S. Arnot says of his visit to Bihe, etc.: "God has wonderfully wrought in this country since I was last here. Then we seemed to be picking away with wooden picks at a mass of concrete, or as one native, since converted, said, our preaching "seemed like voices heard in dreams." Now within a radius of, say, 15 miles of the two stations of Ochilonda and Owhalondo are over 200 professing Christians, most of them evidently real, as this work is far from being popular. The Portuguese traders plot to overthrow the converts, and had a professing Christian put in prison on what we believe a false charge. Then the relatives have treated some of the young converts in the most cruel way. It is beautiful, too, to see an earnest desire to carry the Gospel to the tribes around, and we called all the Christians together for a "Missionary Conference;" some young men desire to go forth on a two or three months' journey, and we hope to see the whole church united in sending them.

The death of a young convert just as we arrived has been a great encouragement; Namamba was her name. With a baby only a few weeks old she took cold and was soon very ill. The women attending offered to help her to turn, saying, "You must be tired." "I am not tired," was the reply. "I am already strengthened; there are only two roads to death, and mine leads to the glory of God." And later, "My path is one only, praise the Glory of God." Those words had hardly passed her lips when her ransomed spirit fled. She must have seen "heaven opened."

Two young men, Maitland and Louttit, from the United States, who joined me at Lisbon, together with Mr. and Mrs. Agard from British Guiana, are to go on to the Chibokwe country."

Rev. Charles Collins, of the L. M. S., writes of a special week of meetings at Ambihimahasoa, Madagascar, when 341 persons professed conversion, the whole church being changed into a spiritual force, and the revival not being confined to the city. At many places charms were collected and burnt. A missionary also, at a crowded meeting invited all those present who had repented and decided to turn to God, to manifest it. A young man well-known for his bad life and the harm he had done, intelligent, but a drunkard, a debauchee, corrupt to the core, came, sat down and wept, and spoke with much feeling of his shame and repentance, crying: "Lord Jesus, have pity on me!" Another, who had disappeared for considerable time, having squandered part of his father's fortune, some weeks after, also came back in rags, having wandered about, sometimes in the forest, and having almost died of hunger. He told about his wretched life, and the meeting with his old boon-companion, now converted, was most melting.

THE DROSTDY MISSION INSTITUTE, WORCESTER, CAPE COLONY, S. AFRICA *

It is said that Lord Charles Somerset, standing before the great front door, and looking across the fertile plain, said: "Measure one mile up and half a mile on each side and lay out a town within that space."

On each side of the door is a curve, with large bow-windows, reminding of the castles of the Old World. The ground floor was built for storerooms and slave-quarters. Here we may imagine slaves in fetters, the Landdrost, with his Heemraden, sitting pompously in judgment, and fierce old Lord Charles Somerset pacing angrily up and down. The building is a square, enclosing a courtyard. Lord Somerset is said to have had this built as a hunting-box for himself, and hence the size of the building and the grounds. For many years the old building was the dwelling of the Landdrost and afterward the Magistrate. New public buildings were erected in 1891, and the court was removed to them; but the Magistrate still lived in the Drostdy, tho it was bought by the Dutch Reformed Church in 1902 and the Boer Mission Institute was located there.

While the late war was still raging, missionary enthusiasm began to be manifest among the young Africanders. In the camps in India, Ceylon, the Bermudas and Simon's Town, in the Concentration Camps and even on commando young men volunteered to go to mission fields; and their numbers grew until there were 175 candidates. The Rev. A. F. Louw, now superintendent of the Mission Institute, was then laboring at Deadwood Camp in St. Helena. He observed with joy how spontaneously they came forward.

Meanwhile two other men in South Africa watched these developments: Dr. Andrew Murray and the Rev. J. du Plessis, now secretary to the mission. Most of those candidates not being fitted for admission into the Theological Seminary at Stellenbosch or the Mission Institute at Wellington, special arrangements had to be made for them. Most of them, ruined by the war, were not even able to pay for their board, but it was a bad time for collecting funds. Mr. Du Plessis, however, pointed out the opening the mission had for widening its sphere of work; and his labor was not in vain. In 1902 a conference met at Stellenbosch, attended by about 40 Dutch Reformed ministers, to discuss ways and means, and hence the purchase of the Drostdy for £10,000, the Dutch Reformed congregation of Worcester, notwithstanding the large sums already provided for the sick and wounded, widows and children, giving £2,000 toward the purchase. The committee also received more than 200 promises to provide for the board and lodging of a missionary candidate at the rate of £24 per annum. The way being thus clear, on February 12, 1903, the institution was formally opened.

There were as yet no schoolrooms, and for four months the classes had to be carried on under the oaks in the garden, an old football stand being improvised for seating accommodation. An old military shed was bought, and there more than 20 men were housed, the rooms in the ground floor, formerly used for cellars, being fitted out as dormitories, and old stables as schoolrooms. Outbuildings and workshops were erected, and the garden was taken in hand, cleared up and cultivated.

Work is the keynote, and Mr. Louw, the superintendent, sets the example himself. Every student has four hours tuition and two hours manual labor per day. Examiners, appointed by the Synod, inspect the classes, which range from Standard III. to the School Higher. Mr. Joubert is the

* This historic building is now used as a mission institute.

Principal of the Education Department. The candidates show great eagerness to learn. Many of the students can not pay the full sum required for board, and some are quite destitute. So Mr. Louw impresses upon them the nobility of never accepting help without trying to repay it: "Every cup you wash, every potato you plant, every window-pane you fix in, I accept as payment in sterling coin." These men wash dishes, sweep rooms, make beds, and are taught gardening by an efficient and practical instructor, so much vegetables and fruit being produced that a large amount can be sold. Mr. Du Plessis, formerly a building contractor, teaches carpentry, and the students have erected wagon-houses and sleeping-rooms.

Students are prepared for admission in the Kweekschool at Stellenbosch, or the Mission Institute at Wellington, and they are also sent out direct to the mission field as missionary farmers or missionary artisans. Every station necessarily becomes a kind of farm, for the missionary has to plant his own vegetables, grow his own corn and sometimes even breed his own cattle. But as missionaries find that they can not both attend to farmwork and to their evangelical duties, so these missionary farmers and artisans are utilized. Some students are fit for missionary teachers. The Drostdy sends out young men, who for a pittance sacrifice pleasure and comfort to raise their fellow-Africanders from the bondage of ignorance. Their first object is to give secular instruction, but they will also be employed in religious work.

This institution is thus proving a blessing to South Africa and deserves support.

Thus the work of the place is done by the students, a striking exception where negro service is well nigh universal; they find much time, however, for prayer. The garden is remembered as a Garden of Prayer—so constantly do groups of students withdraw there for prayer. One evening the students, on fire for God, gathered here along with the matrons, teachers and superintendent, to hear the story of the Welsh Revival. All knelt on the ground, and such a "season of prayer" one does not often experience. Had the meeting not been checked it would have continued for hours, if not all night.

Aside from his duties at the Drostdy, Mr. Louw goes much about among the Dutch Christians, leading their conferences into deeper spiritual channels. At a remarkable conference held not far from Johannesburg he was a blessing to many. The ordinary business was abandoned and many, both ministers and laymen, definitely sought a personal "Pentecost," some meetings lasting into the morning. Individual Christians were filled with the Holy Spirit and ministers returned to their churches with new power, and to begin special revival services.

Drostdy is thus the spiritual spring of new life in the Dutch Reformed Church of South Africa. Some of these young men will go direct to the up-country mission fields, where as artisans they will find a waiting field, but they have also spiritual impulse to impart. Life, rather than light, is the country's need; in perfecting one's culture the spiritual is too often sacrificed to the intellectual.

The "Drostdy" movement is providential, and is a pronounced blessing, not only in arousing young men among the soldiery and in raising up workers for the mission fields, but in reaching the Dutch Church and Christians of South Africa as a means of missionary and spiritual quickening.

Mr. Snow, a godly and sweet-spirited man, a nephew of Rev. Andrew Murray, was at the prison centers during the war, ministering to the young Boer captives and was probably the chief human agent in the remarkable spiritual uprising, something like that in Wales, experienced in those trying days and culminating

and crystallizing in the founding of "De Drostdy."

The Drostdy needs a library, especially late English and American missionary books; second-hand books, standard works, no matter how old, and duplicates, will all be most serviceable among those fivescore ardent, consecrated, raw young men. Here is another chance of doing good.

HOPEFUL SIGNS IN SENEGAL

None but missionaries to Mohammedans can fully realize the incredulous joy with which a missionary receives a Mohammedan enquirer. The Paris *Journal of Missions* for March, in a letter from the French Senegal mission, gives a glimpse of this feeling. Forty-three years ago the mission was established at St. Louis, on the Senegal (West Africa). A small Christian community has been gathered from the pagan Bambara tribe. The Mohammedan Wolofs, inhabiting the same region, have been unmoved.

The missionaries have had a day school and a Sunday-school, in which most of the pupils are Mohammedans. In February of this year two of these young Mohammedans, both of good family, and one of them, the son of a Wolof chief, bashfully told some of the native church members that they wished to become Christians. Both were about 20 years old and seemed in earnest. They were advised to go to the missionary and tell him their wish.

When these two young fellows made known their desire, Mr. Nichol received them almost at the point of the bayonet, so improbable did the story seem to be. He said to them:

"But think what you propose to do. To be a Christian is not to take a name but to lead a life."

"We have thought of that."

"Before you can join the church you will have to be taught, perhaps for a long time, what the Master requires of His followers. You will have to learn how to tell this to those among whom you live and who know not."

"We have thought about that. We are ready to do whatever you say is right."

"You should tell your parents of your wish."

"We know beforehand what they will say. They will tell us not to think of such a thing. They do not wish us to become Christians. But we know the feelings of our hearts and we are old enough to follow the dictates of our own consciences."

So Mr. Nichol found himself face to face with the first real encouragement from that direction in his six years of connection with the mission. The young fellows are not converted, but they have seen the truth to grasp it, after long hesitation. For if they resist the will of their families they will be driven from their homes, and will have to work for a living instead of living in idle comfort.

So the good missionary, hardly able to believe his senses, adds, "If these young men, Mohammedans, are really converted, what a joy and what an encouragement! Pray with us that they may not stop half way!" Then he adds a postcript to his letter to say that another young man of 18 or 20 years old from the same village has just applied to be admitted to the church. "Is it possible," he writes, "that God is to visit us at last?"

The only force that keeps a missionary to Mohammedans at his work is faith in Jesus Christ as the Savior of all. Again and again he may say with Job, "Though He slay me, yet will I wait for him." Hence the preciousness of such a little incident, which may be a turning point in a story of waiting.

IMPRESSIONS OF ALGERIA*

BY PASTEUR R. SAILLENS, PARIS, FRANCE

I have recently discovered Africa. I knew there was a country of that name, and I had read a great deal about it. I knew that we French people had a colony called Algérie, the capital of which is Alger, with 140,000 inhabitants, situated some 600 miles from Marseilles, across the blue and stormy Bay of the Lion. But I had no *real* knowledge or true idea of it until it was my privilege to visit that country, at the united request of the Christian people who live there.

I believe there are in the city of Alger alone twenty-six persons engaged in mission work among the Arabs, the Kabyles, the Jews and the cosmopolitan European population. I have seen them all; greatly enjoyed their fellowship, and been mightily encouraged by their humble, unostentatious and persevering fidelity.

For months before my visit they had assembled at regular times for prayer, that the forthcoming meetings might be blessed. English, Swiss, and French, they were but one heart and one soul in this matter; and the pastors of the Protestant (then) Established Church had been drawn to their praying circles. And so when we landed on November 23 we were taken to a prayer-meeting that had been convened, preparatory to our campaign, in the Temple (Reformed Church building). As soon as we entered the place we felt the atmosphere of prayer.

On the three following days services were held afternoon and evening, at which a large number of church members, seekers after truth and righteousness, pastors and missionaries from the city and other places—some very distant—prayed and sang, and heard the Word, which the Spirit searchingly applied.

Meetings were held, one for the French pastors and missionaries (men only), and one for the missionaries only (men and women). At the French pastor's private meetings a great blessing was realized. Deep humiliation was the keynote.

On Sunday morning, at the Temple, I had the privilege of preaching before a large congregation—comparatively, for all the Protestant forces of Algiers do not amount to more than 1,200—and this includes many, Protestant only in name.

It was commonplace to see, among the congregation, the ex-Queen of Madagascar, H. N. Ranavalona, with her godly aunt, and another member of her household. Since the French government has assigned this place as her residence, the queen has seldom missed attendance at the Protestant place of worship. As we looked upon her intelligent and kindly face we could not refrain from thinking of the glorious victories of the Gospel in her native land, and thanking God for the faithful testimony of missionaries and martyrs of many years ago. . . .

On Monday, the 27th, in the evening, we adjourned to a large concert-hall—Salle Barthe—to which outsiders had been invited to come by means of large posters and thousands of handbills, which had made the invitation very widely known. The place, holding 1,000 to 1,200, was crowded to hear the "Preacher of the Gospel" speak of the religious revival in Wales.

I cannot give a full account of that meeting, nor of the three that followed. Protestants, Catholics, Jews, infidels, spiritualists, and even some Moslems, were there. People of rank, side by side with the poorest;

* Condensed from the *Sword and the Trowel*.

all, or nearly all, remained silent to the very end of each meeting, now and then applauding distinctly evangelical declarations, especially those which concerned the existence of God, the life that is to come, the reality of sin and its misery, the love of God made manifest by the death of Christ, and His power to save, proved by the resurrection of our Savior.

On the third evening *all* stood up while the Lord's Prayer was being said. On the last night, when the preacher asked, "Who will now declare that he believes on the Lord Jesus Christ?" all the Christians stood up as one man, and nearly all the people, carried by the impulse thus given, stood up also. This was certainly a sign that the Spirit was there, brooding, as of old, over the dark, troubled waters, out of which He is going to bring a new and glorious creation.

A large number of these people gave their names and addresses, to be convened at future meetings, or visited. The colporteurs at the doors did good business; a large number of sacred volumes were sold to people who had never seen a Bible before.

I visited Constantine (40,000 inhabitants, a great Moslem and Jewish center), where two families of North African missionaries have long and unweariedly worked and tried to revive the poor old dead Protestant Church; our visit was as a glass of cool water to these beloved friends, and we, too, had much joy in their fellowship. Several meetings were held in the Temple, and souls were saved, we believe.

At Sétif, Oran, Blida, Boufarik, in theaters and temples, and in private houses, meetings of similar character, all with some definite tokens of blessing, were held. Reconciliations took place among Christians who had been divided; pastors were revived in their faith, and two of them declared that these meetings had been their true ordination. For the first time in the history of North Africa, since its conquest by the French, the good news has been preached in the French tongue outside the regular ecclesiastical buildings, and those crowds, which it was feared would scorn or oppose the Gospel message, were kept in abeyance, in every place, by a mysterious power which was not the preacher's, but was the Holy Spirit Himself. We all felt that. New times have come. The very extreme of materialism, and corruption, and atheism, in which the people have lived for the last twenty years, is now reacting upon them. The loathsomeness of sin, for many, is becoming stronger than its allurements. They are flocking back from the dreary deserts of infidelity, "sheep without a shepherd." Oh, for men and women full of the Holy Ghost, to go and gather them to the fold!

To tabulate conversions in such moments as this would be misleading and dangerous. Hundreds have stood up or raised their hands in the after meetings; scores have prayed aloud for the first time in their lives. That is all we can say. The churches are not yet in that healthy spiritual state which would make them the proper nurseries of the newborn.

Abyssinia Opened Again to Missionary Work

At last the indefatigable Swedish missionaries have gained entrance into Abyssinia, so long closed to Christian effort. A converted Galla, having received his education in Sweden, returned home and, by the grace of God, entered Abdis Abedar, the capital of Abyssinia. The Coptic Archbishop introduced him to King Menelek and explained the purpose of his coming. The king received him well and kindly, and now it looks as if the missionaries will be able to gain a foothold again in Abyssinia. The Swedish missionaries are busily at work preparing Christian literature for the Gallas.

THE CAIRO CONFERENCE

BY REV. S. M. ZWEMER.

For several years there has been a strong desire on the part of missionaries among Mohammedans for mutual consultation and prayerful consideration of the perplexing problems and unexampled opportunities in their work. After much correspondence and prayer such a general conference of workers became a fact.

The first general missionary conference of all those specially interested in the welfare of Moslem lands has just closed its five days' sessions at Cairo, Egypt. The conference was not large in numbers and the meetings were not for the public, but it was of a strong and representative character. There were over sixty accredited delegates present, representing twenty-seven different missionary societies and boards of Europe, America and Asia. The meetings were held in a private house and the spirit of the gatherings has been most remarkable. "Never do I remember," said one of the delegates, "attending any Christian gathering at which the proceedings were more harmonious, the tone of all the discussions more spiritual, or the spirit of prayer more hopeful." There were veterans present who had worked and prayed for these Moslem lands for fifty years without losing faith or zeal. Some came from Bokhara, and some from Arabia and Singapore; but all came with one purpose of love to learn how best to preach Christ to Moslems.

And as the conditions of the vast tracts of country in Africa and Asia were faithfully laid before us by experts from these various fields, we have been humbled with shame and reproach that we have done so little, and that the churches represented have scarcely as yet faced the need and the opportunity of these Moslem lands, and more, that our forefathers failed to give to the founder of Islam and his successors a truthful picture of our Master Jesus Christ and His holy religion. The general tone of the papers and the discussions was that in most Moslem lands the opportunities were far greater than the efforts of the Christian churches through their missions. Most of the papers will be published under the direction of an editing committee appointed by the Conference. It is the unanimous opinion of those present, whether representing home operations or foreign service, that no such challenge will as yet have been placed before the churches of the West as in the contents of the report with the striking facts which it will give. There is no doubt that when it appears it will engage the serious and prayerful consideration of the whole Church of Christ.

Appeal from the Cairo Conference

The great needs of more than two hundred million Mohammedans and the present problems of work among them, laid upon the hearts of missionaries in several countries, led to the assembling of this Conference of delegates from missions in Moslem lands, which has been sitting at Cairo from April 4 to 9, 1906.

We have been presented with a series of comprehensive reviews of the whole Mohammedan world, of its ethnic, social, religious and intellectual conditions, of missionary work thus far accomplished, and of the tasks and problems still presented by it to the Christian Church; we have considered, tho too briefly, some of the chief methods of missionary work among Mohammedans in preaching, literature, medicine, and upbuilding of converts.

These outstanding facts as to the great needs of the Mohammedan world, the first fruits of its evangelization, and the openings for a great advance in bringing the Gospel to Moslems, have been borne in upon us as a strong call from God to His Church in the present day.

Coming from many Mohammedan and Christian lands, and dealing with varied aspects of Islam, we unitedly and urgently call upon the Christian Church, as represented by her missionary agencies, for a fresh departure in the energy and effectiveness of her work among Mohammedans. We ask that it may be strengthened and promoted: (1) by setting apart more special laborers, and by giving them a specialized training; (2) by organizing more efficiently the production and distribution of literature for Mohammedans; (3) by systematic common arrangements for the fresh occupation of important centers, and the more effective working of those already occupied, and for forestalling the entrance of Islam into territories so far pagan.

Executive Committee:

John Giffen, D.D. (U. P. of N. A.)

H. H. Jessup, D.D., (Am. Pres.)

Milton H. Marshall (N. Africa).

Dr. J. S. Timpany (Am. Baptist).

Rev. D. M. Thornton, M.A. (C. M. S.)

Bishop F. W. Warne, (M. Episcopal, U. S.)

E. M. Wherry, D.D. (Am. Pres.)

H. U. Weitbrecht, Ph.D., D.D. (C. M. S.)

Rev. F. Wurz (Basel Ev. Mis.)

S. M. Zwemer, D.D., F.R.G.S., (Ref. Ch. in America).

Women's Appeal

We, the Women Missionaries assembled at the Cairo Conference, would send this Appeal on behalf of the Women of Moslem Lands to all the Women's Missionary Boards and Committees of Great Britain, America, Canada, France, Germany, Switzerland, Denmark, Norway, Sweden, Holland, Australia, and New Zealand.

While we have heard with deep thankfulness of many signs of God's blessing on the efforts already put forth, yet we have been appalled at the reports which have been sent in to the Conference from all parts of the Moslem world, showing us only too plainly that, as yet, but a fringe of this great work has been touched.

The same story has come from India, Persia, Arabia, Africa, and other Mohammedan lands, making evident that the condition of women under Islam is everywhere the same, and that there is no hope of effectually remedying the spiritual, moral, and physical ills which they suffer except to take them the message of the Savior, and that there is no chance of their hearing, unless we give ourselves to the work. *No one else will do it.* This lays a heavy responsibility on all Christian women.

The number of Moslem women is so vast—not less than one hundred million—that any adequate effort to meet the need must be on a scale far wider than has ever yet been attempted.

We do not suggest new organizations, but that every Church and Board of Missions at present working in Moslem lands should take up their own women's branch of work, with an altogether new ideal before them, determining to reach the whole world of Moslem women in this generation. Each part of the women's work being already carried on needs to be widely extended. Trained and consecrated women doctors; trained and consecrated women teachers; groups of women workers in the villages; an army of those with love in their hearts to seek and save the lost. And, with the willingness to take up this burden, so long neglected, for the salvation of Mohammedan women, even tho it may prove a very Cross of Calvary to some of us, we shall hear our Master's voice afresh with ringing words of encouragement: "Have faith in God," for verily I say unto you, that whosoever shall say unto this mountain, "Be thou removed," and "Be thou cast into the sea," and shall not doubt in his heart, but shall believe that these things which He saith shall come to pass, he shall have whatsoever he saith. "Nothing shall be impossible unto you."

EDITORIALS

WHAT IS TO BE OUR STANDARD?

One of the commonest forms of indirect assault on missions is making unduly prominent the *small numerical results*. Such criticism is like the method of the microscopist who shows you an object by magnifying its littleness. Those who at heart have little sympathy for foreign evangelism and think it "does not pay," are fond of quoting Rev. James Johnston's plain statement in his "Century of Missions," that the heathen and Mohammedan population of the world counts more by two hundred million than a hundred years ago, while the converts and their families are less than three million; so that the increase of the heathen was numerically seventy times greater than that of the converts during the century of missions.

Mark Twain, at a recent meeting of the Twentieth Century Club in Boston, took occasion to tell why he was a foreign mission pessimist: Because there were 3,200 conversions in China in 1892 and the same year more than 3,200 Chinese pagans were born, therefore the effort to convert the world was practically doomed to failure.

At first sight such a conclusion might seem sound. But a second thought, wiser and saner, is that *numerical results* are not in such a sphere a fair gauge of success. The Master Himself, after three and a half years of such words and works as were never equaled and never will be, left but a handful of disciples, probably not more than a thousand in all Judea, Samaria and Galilee. Was His ministry a failure?

Some men, however, are seers and have spiritual insight. Such a man was the late Dr. A. J. Gordon of Boston. Few men of any age have ever burned with a more intelligent yet consuming fire of missionary fervor. Yet such paucity of numbers, far from dismaying him, he saw to be just what we are to expect when we understand the character and purpose of this Gospel age.

At that first council in Jerusalem it was officially declared that God, during this dispensation, is *visiting* the Gentiles, to *take out of them a people for His name* (Acts xv:14). This is the age of the ecclesia—the "called-out" body of the *Church*—not the age of the *Kingdom* or all-embracing empire, which is to follow. The first stage in the Redemptive program is not *universal ingathering* but *elective outgathering*. If we invert this divine order, two results follow: we are hopelessly cast down by the obvious fact that no such universal ingathering is taking place; and we are tempted to adopt some false method of securing larger results or of reckoning present results, so as to satisfy the clamor for show. Accordingly we see a broad Church movement which would count everybody Christian without stopping to ask for creed or conduct; and a Romish church movement that makes a drag-net of her sacraments, enclosing whole nations in the Church at one swoop, substituting baptismal regeneration for heart renewal. But all such false methods grasp, during the preparatory stage, after results which belong to the ultimate stage, and instead of Christianizing heathenism, heathenize Christianity.

To those who see God's purpose in this Gospel age to be only elective and selective—to gather out from the nations an ecclesia, there comes a new inspiration to both faith and hope; for they see that *this is exactly what is now going on;* and so instead of disappointment and despair, they find satisfaction and expectation, seeing that God's declared purpose in this age is now being fulfilled.

MAXIM GORKY

This agitator, with three other noted Russian revolutionaries, came to the United States to gather funds, stimulate sympathy with the Russian radical cause, and bring about agitation favorable to what they believe to be the only adequate mode of end-

ing the rule of the autocracy. At first, Mark Twain, and a few other men of letters, fraternized with Maxim Gorky, the Russian realistic author of tales, and he bade fair to get more or less attention. But later revelations as to his immoral relations with a woman whom he brought with him, have made his success more than doubtful.

It is at once amazing and appalling what widespread immorality, in some form or other, not only taints, but tarnishes the life and character of would-be leaders. No more melancholy example has been furnished of late than that of Parnell, the Irish agitator. When will men learn that clean hands and a pure heart are the only safeguards even of political reformers?

VOLCANO, EARTHQUAKE AND CONFLAGRATION

There was again a violent eruption of Vesuvius on April 4, which continued with little abatement until the middle of April.

The first recorded outbreak was in A. D. 79, after sixteen years warning, by an earthquake which shattered Herculaneum and Pompeii, followed by milder shocks until the fatal year when Pompeii was buried under twenty feet of ashes, and Herculaneum under a torrent of mud, in the end from eighty to a hundred feet deep. Previous to that year, Vesuvius was not thought a volcano. But since then sixty times has it broken forth with violence, and many more times with less destructiveness. In 472 its ashes fell even in Constantinople. In 1538 Monte Nuova was lifted to the height of 413 feet in two days, with a girth of 8,000. Ninety-three years later lava and boiling water flooded the villages at its foot and destroyed 18,000 lives. In 1779, just a thousand years after the first eruption, roaring like a giant of hell, it belched forth fire and smoke, lava, red-hot stones and ashes, sometimes tongues of flame leaping upward two miles. Fifteen years later there was a violent eruption, again in 1822, and 1855. In 1865 began a series of convulsions, of which this of 1906 is the latest, and certainly none, for nearly fifty years, has been so destructive. Tragedy after tragedy has appalled Italy and the world. The desolated Boscotrecase had a population of 10,000. Within a twelve-mile radius of the volcano are over three-quarters of a million people and even Naples has been in peril. The church roof at San Guisseppe gave way beneath tons of ashes, crushing two hundred people who sought its shelter, as also the Oliveto Market at Naples, with a similar loss of life. Torre dell' Annunziata, almost surrounded by lava, was evacuated by its 30,000 people, and Ottajano is completely destroyed, and ten other villages rendered uninhabitable. The observatory on Vesuvius was destroyed, the director and employees narrowly escaping. Masses of stone, glowing with heat have been hurled upward 3,000 feet, a fiery serpent winding about the awful cone.

April 14 the island of Formosa was also visited by an earthquake, in the southern part, which has not so large a population as the northern part which suffered so severely a few weeks previous.

These calamities have evoked world-wide sympathy, and, especially in Italy, large and generous aid for the sufferers. Perhaps their mission is, in part, to correct human selfishness, and stimulate a true benevolence. Few disasters would be greater than never to have any appeal made to our generosity. "The poor ye have always with you, that whensoever ye will, ye may do them good." Our Lord's words convey not a fact only but a philosophy, explaining in part God's permission of human calamity. It prevents the self-absorption, which is one of the most monstrous and hideous of vices. As God sees, looking beneath the mere outward appearance, selfishness is at once the root and fruit of sin, the essence of all evil and the organizing principle of hell. Even volcanos are not an unmitigated evil, if in the very channels of destroying

lava, flows the flood of ministering love.

Scarcely had the world begun to realize the disaster in Italy, when on the early morning of April 18th an earthquake rocked to ruin a large part of the city of the Golden Gate. Then fires swept the ruined district, and the breaking of the water mains made the city helpless to fight the flames, until at least one-third, and the best third of one of the palatial cities of the world was uninhabitable. Then followed threatened famine and disease, which were warded off only by prompt and efficient measures both sanitary and philanthropic. It is too soon to take the measure of the most appalling calamity of its sort which has been known in the existence of the Republic, and which some do not hesitate to pronounce "without a parallel in history."

What such a disaster *means* it is also early to say. Interpretation is not an easy art, except to the fool who rushes to hasty conclusions. But one thing has already appeared—a ready and noble response to the suffering and stricken thousands in San Francisco and the twenty other towns in the path of the earthquake's awful march. Seldom if ever have we known such a general outburst of generous sympathy. Within a week twenty millions of money were available, apart from thousands of private contributions which did not find their way to the public prints. Nor will some visitors forget that where the shock and the fire left the worst ruins, the most shameless sensuality on the one hand and the most abominable mystery of iniquity on the other, had their open doors or secret dens. In no other city of the world have we seen such unblushing solicitations to sin even on a Sunday afternoon; and when the Chinese quarter was laid bare, it was found that some of the underground dens of infamy reached down a hundred feet. We forbear to moralize in presence of such distress, but we devoutly hope that the new city of the Golden Gate may be worthier of its name, and that such gates of hell may never again there lead down to the chambers of death.

CATCHING FISH AND FINDING FUNDS

A British evangelist, James McKendrick, in a personal letter, suggests *a way of securing funds for the Lord's work*. His quaint and suggestive remarks we give to our readers:

"The Lord's way of getting money was by *catching fish*. He could have said to a piece of wood: 'Be thou silver,' or to a stone 'Be thou gold,' but He desired to improve the occasion to teach through Peter (called to be a 'fisher of men') a lesson for all His servants through all time, how they were to get the money for mission work at home and abroad. Get the 'fish,' and every 'fish' will bring some money, the more 'fish' the more money. Their object was not to be money-getting but fish-catching, and the former is sure to be included in the latter. Whenever I hear of a church or mission, at home or abroad, being out of money, it is because they are not catching enough 'fish.' Therefore let all energy be concentrated in fish-catching and they will need no effort in money-getting."

KONGO CRUELTIES AND ABUSES

Still continue vainly to demand abolition, strangely evading all remedies proposed. The protest of Kongo missionaries, in January last, at the Biennial Conference at Kinchassa, has 52 signatures, representing six missionary societies. It refers to the atrocities, as abundantly proved and as still continuing, together with oppressive taxation, refusal to sell sites for mission stations, etc. Other competent witnesses state that of a population of 20,000,000 or 30,000,000 many thousands have been beaten, maimed, or even put to death, by the cruel tyranny of King Leopold, whose greed exacts an *annual tax equivalent to 267 days' work*, with these penalties of losing hands or feet, or both, if unpaid. An army of 30,000 soldiers enforce the king's demand.

Dr. G. Stanley Hall, of Clark University, addressing a large audience in Potter Hall, on conditions in the Kongo Free State, asserted that out of a population estimated at between 30,000,000 and 40,000,000, 3,000,000 are yearly put to death by the laws of King Leopold. Many natives are flogged to death because of their inability to collect a sufficient amount of rubber.

For such wholesale slaughter it would seem that there should be found some remedy.

CHILDREN, THE HERITAGE OF THE LORD

By an exhaustive study of the parentage of every person born since the Reformation whose name appears in the British Dictionary of National Biography, Bishop Weldon has compiled some interesting facts and figures as to the sons of ministers of the Gospel. In *The Nineteenth Century* he points out that among those who had attained distinction in various departments of the national life, 1,270 were the sons of ministers, 510 the sons of lawyers, and 350 of doctors. "It is to be set down to the honor of ministerial homes," says *The Presbyterian* (Toronto), "that no other source has made so large a contribution to the learning, energy, and honor of Great Britain."

Similar facts were long ago ascertained by the careful investigations of Dr. Wm. B. Sprague, who wrote his voluminous "Annals of the American Pulpit." But such encouraging family records are even more abundant in the history of missionaries. Witness the remarkable family of John Scudder, the missionary physician of Ceylon, whose nine children were all missionaries in Southern India, and the missionary blood did not run out in the second generation. We know of no examples of the heredity of aptitudes for piety and service than in missionary families, another illustration of which is now before us in the Labaree family, and many more like them, of our own day, such as Hudson Taylor's, and Dr. Grattan Guinness's, whose names are synonyms of missionary heroism. May this not be one way of God's reward and recognition of missionary consecration?

PRAYING HANDS

Albrecht Dürer, the famous German artist, had a friend, who, with little genius, aspired to an artist's career. The two, in talking about our Lord's crucifixion, planned that each should make a drawing of the scene. When the pictures were compared, one was full of pathetic sublimity, the other was a plain failure, destitute of art.

Dürer tenderly laid his hand upon the bowed head of his friend, and said, "Dear Franz." Franz, lifting his face, turned tearful eyes upward, and holding out clasped hands, cried: "Dear Lord, I have failed; but there must be something yet for me to do. No matter how humble or hard the work, I will do it as unto Thee."

"Franz," said Dürer, "be quiet; do not move," and he made quick strokes with his pencil. The next day he held up a drawing before his friend. "Why, these are only my clasped hands!" said Franz. "Yes, I took them yesterday, as you surrendered your life to the Lord. I said to myself, those hands that may never paint a picture may now supply the theme for one. Those folded hands, dear Franz, shall speak to disappointed hearts, and lead many a one to lift up hands in faith and prayer."

And so, over the whole of the artistic world has gone the story of Franz Kingstein's folded hands, and many a life has been lifted from a sense of failure to a quiet, brave submission to the will of God.

THE REVIVAL

Dr. Torrey seems far from satisfied with the outcome of his three months' evangelistic labor in the City of Brotherly Love. His own words as reported in the *Public Ledger* are:

"The Philadelphians are the nicest people, the most moral people, the

kindest and the most sympathetic I ever met. But in every place in the world in which we have traveled we have met with better treatment than we have in Philadelphia. . . . . Philadelphia is the best instructed large city in America. Its people have a clear apprehension of the fundamental truths. They believe with all their hearts in God. They believe in Jesus Christ as the son of God. They believe He died on the cross for the love of man and rose again. Yet like all other average persons who believe themselves good Christians, they have not made an absolute surrender, and they are therefore not in the Kingdom."

The Revival news from other parts still encourages larger hopes, wider work, and more absorbing prayer.

THE WELSH REVIVAL.

Evan Roberts, being asked as to present conditions, says: "After the storm, the calm—not of stagnation, but of settled conviction—not so much ecstasy, but much peace." As was to be expected, some have already grown weary, and others have gone back, but not in any large proportion. The life of the churches has been distinctly and permanently quickened.

The fire is still burning, and the churches have grown in power and influence. Former Pentecostal scenes are repeated, and in some instances intensified—notably at Loughor, Pontycymmer, and Trecynon. In a few places have been serious drawbacks, especially in connection with a "divine healing crusade" which encouraged fanaticism, captured the weak, and divided the churches. But in spite of all, the revival has developed a life deep, vigorous, and abiding. Thousands of converts are standing and growing. In some churches the daily prayer-meetings inaugurated thirteen months ago are still held. The Revival spirit, far from dormant, has a stronger hold than ever.

At Aberdaron the evangelist conducted a service in an Anglican church. Over two thousand crowded into the building, representative of all denominations and classes. Mr. Roberts delivered an address on "Spiritual Freedom," and the meeting went on for three hours on the usual Revival lines.

The wonderful morning prayer-meeting down in the coal-mine at Pontypridd, which Mr. Thomas Spurgeon visited, has continued throughout all these months; and permanent fruits of the good work appear. Two instances may be cited: A short time ago a workman's wife died, and in order to be with the dying woman and to carry out the arrangements for the funeral the husband had to stay away from work for five or six days. During that time five trams of coal per day were cut and loaded for him by his fellow-workmen, who divided the labor among them in turns, and marked the trams with the number of their bereaved comrade, so that he would be, and was, paid for the work! Such a thing had never previously been known in the colliery. The other case is of a totally different character. The manager one day received a postal-order for 1*s.* enclosed in a letter from an English colliery village, with the explanation that the sender had, while working at Pontypridd, stolen a hammer from the pit-top, that he had since come under the influence of the Revival—in England—and as his conscience pricked him he sent the value of the hammer, and hoped the money and an expression of his deep contrition would be accepted!

At a recent play given in an Aberdare theater, Mr. Harding Thomas appeared as a Non-conformist minister. Nearly all the Non-conformist population attended, and listened with rapt attention. At the close of the vestry scene in which Mr. Thomas represented the ideal spiritually-minded Non-conformist minister, without warning the well-known Welsh hymn, sung at revival meetings, "Beth sydd i miyn y byd," was sung by the audience to the popular tune "Aberystwyth." This

was repeated again and again with fervor, and the effect was indescribable.

The awakening in the Land of the Midnight Sun, under Mr. Lunde, has had no parallel within a hundred years. It is specially pronounced in Christiania, but its effects are traceable everywhere. The Norwegian papers, which usually ignore religious gatherings and movements, have given much space to the work and its beneficial results among all classes, and the converts are found in every grade of society, except the "upper ten."

Old debts have been settled, conscience money paid, misappropriated articles restored, drinking given up and a purer moral atmosphere is distinctly perceptible by all.

The Revival has been the theme of general conversation for months, and many city ministers have taken part regularly, and evangelists and workers have had no cessation of toil, nor desire for it, the results having been so numerous, striking, and blessed. The work has even reached the jails and prison chapels, and both warders and criminals have found the Savior.

Mr. Lunde much resembles Evan Roberts. His one passion is to win souls; he speaks with burning zeal, dwelling on the atoning death and resurrection of Christ; he believes in the Bible as the living Word of God; and above all, is a man of prayer.

Leith, Scotland, has been greatly moved. Rev. James Lyall's congregation of over 2,000 has been quickened for eighteen months, the work starting among the lads of the Boys' Brigade; then the older members of the Sunday-school. Night after night there has been a stream of inquirers, and scores of decisions without any undue pressure.

Similar tidings reach us from Yeotmal and Berar in India. Also from Swatow, China. The work in Nachaileh, Upper Egypt, a place of 20,000, goes steadily on, amazing every one who sees it. The resorts of vice are emptied, and Christian assemblies thronged. Thieves, robbers and drunkards have been saved, and it is said that in every house at least one converted soul may be found.

CORRECTIONS OF ERRORS

In an advertisement of special features for 1906, Mrs. Ruskin is referred to as a missionary of the English Baptist Missionary Society; it should be Kongo-Balolo—the former stations are on the main Kongo River, the latter on the Lolonga, Maringa and Lopori Rivers.

A peculiarly unhappy error occurred in the April issue, page 303. One of the martyrs in South China is referred to as "a survivor of the little band martyred in October." The letter from which the account is taken was written to Miss Ellen C. Parsons (Editor of *Woman's Work*), personally, and appeared *with the date given* in the December issue of that periodical. The letter was thus written nearly six months before the martyrdom, but in the quotation is made to appear as presenting the aspect of affairs at Lien-chou. Such blunders must have given rise to the theory of a "printer's devil," and is in this case the more inexplicable, as in the February issue we printed Dr. Chesnut's picture and gave the account of her death.

In the leading article of the May number, also, a blunder occurred which belongs to the inexplicable mysteries. Not only all proof-readers, but the author himself overlooked the fact that the title should read "The *Four* Hundredth Anniversary of the Death of Columbus," and that the first sentence should read "Nearly half a millenium has passed away since, in 1436, Columbus was born, and four centuries since, on May 20, 1506," etc. It is a matter of congratulation that, in such unaccountable mistakes, the editor may repose in the intelligence and charity of the reader. We are thankful "it was not a crime—only a blunder!" One correspondent suggests that "the earthquake must have reached even our editorial sanctum."

THE MOHAMMEDAN WORLD*

BY REV. DR. S. M. ZWEMER

"The Mohammedan World"—an expression that could be applied to no other false religion—extends from China to the extreme shores of West Africa. In China so many worship in the name of Mohammed that they could join hands in a continuous line from the Pacific to the Atlantic; in Africa, one out of every three is a Moslem; in Asia, one out of every seven. In India there are more than sixty-two millions; in Burmah, two hundred and thirty-three thousand, and, under the American flag in the Philippines, a quarter of a million.

We face a great work. Dr. George Smith says, that the one great problem remaining to be solved in the twentieth century for Christendom is Mohammedanism. There are two hundred million Moslems in Asia and Africa, and their religion has been practised for centuries.

There are *unprecedented opportunities* for Christian work in the Mohammedan World. First, because of its *political division*. Years ago Mohammed's rule was very great. Now, one hundred and twenty-four millions are under the rule of Great Britain, or Queen Wilhelmina, or the French flag. The Caliph, in that country of the Turks, now rules over eighteen million Moslems only; at the time of Mohammed's death, he had more strength than to-day.

And then next the great opportunity is illustrated by language. Many think the Arabic language stands for the Mohammedan religion. Now the Mohammedan world is polyglot. Sixty-two millions speak the Arabic; one hundred millions, the language of China, of Persia, etc., so that their language is no longer a unit. The translations of the Bible into the languages used by the Moslems have handicapped the Koran. What do the twenty million Mohammedans in China know about the Arabic Koran? What do the sixty-two millions in India know of the Mohammedan religion? The weapons of our warfare have been forged for us. Beside the Bible in every Mohammedan village there exists a great Christian *literature*. Speaking only of the Arabic and Persian, we have the Christian classics in those tongues.

Thirdly, the Mohammedan world, once a unit, is now disintegrate. For the last two hundred years they have been united, but have now become separated into sects. Some are agnostics, some are groping in the dark for the new religion.

About ten years ago I attended a meeting at Bagdad. They read from the 40th Chapter of Isaiah, and 15th Chapter of John, and held out vain hopes of a Messiah who would appear in Persia. From far and wide they came, and their very restlessness, dissatisfaction, groping in the dark, prove to us the marvelous opportunities in that great Mohammedan World.

Fourthly, Every *strategic center* in that great Mohammedan World is already held for Jesus Christ and for His Kingdom.

In the "World Almanac" turn to the cities of Asia; run down the list of every Mohammedan city, and you find that every city of over 100,000 population is already a center for missionary effort: Calcutta, Constantinople, Bombay, Lucknow, Damascus, Smyrna, Bagdad, Fez, Beirut, etc. Is that a mere accidental coincidence, and will not God's word preempt the Mohammedans through the printing press, or the college as in Calcutta, or the hospital as in Damascus, or the day school, and win back the Mohammedan World to the allegiance of Jesus Christ?

* From Address at South Reformed Church, Madison Avenue and 38th Street, N. Y., March 15th.

Not only have these centers been occupied, but these great unoccupied lands, and the great sections of these lands untouched, have been entered for Jesus. What our little mission has done at Busrah should be done at Ardny. What has been done at Tares should be done in South Persia. Not in a single field have the exertions of any Church been commensurate with the opportunities. So we have no right to look upon that world as having a closed door. It is now a question whether in this conflict we shall win or be overcome. In Burmah Mohammedanism increased 30 per cent. in a decade. The line of Mohammedanism has been traveling southward in Africa in the last 20 years, all the time occupying fields untouched. While the Church is sleeping, the enemy sows the tares. What shall we say of all that great mass of territory north of India without a single missionary? The very crisis is an opportunity.

The *results* are another challenge of opportunity. Among the Mohammedans they are commensurate with the endeavors. For example, the Bible is translated into every language in the Mohammedan World. Is not that a great achievement for only fifty years of missions among Moslems? I find not a single Mohammedan country that does not count converts and martyrs for Jesus Christ. In the Sumatra mission, they have sixteen thousand Mohammedans in organized churches. In Europe and Egypt, Mohammedans have been baptized after only two decades of preaching the Gospel.

Among the Mohammedans it means vastly more to confess Christ than on the Kongo, or the Ganges, among the Hindus, or in Africa. And so the results, altho not very large, are full of promise, for every Mohammedan has in him the stuff of which martyrs are made. The Mohammedan religion has one great glory, it has behind it the backbone of conviction.

Look at those who have laid down their lives for pioneer work, our predecessors in carrying the Gospel to the Mohammedan World. Raymond Lull, in 1315, on the coast of Africa, met death at the age of eighty, preaching Christ's love while they hurled stones at him. He was followed by Dr. Fander, of India, who spent weary months preparing literature for them. Henry Martyn left Cambridge University, as he said, "to go and burn out for God," but the flame of his influence never burned out.

In our own mission there were Peter Zwemer, George Stone, Mrs. Thoms, and Mrs. Bennett, who went out as soldiers of Christ, and died as such. We see that, to win the Mohammedan World calls for a new crusade; it is certainly no picnic, and no easy task. But everywhere is God before our very eyes opening the two-leaved gates of kingdom after kingdom. A little while ago, Morocco was still counted as a part of the Mohammedan power. Perhaps to-morrow we shall hear that Christians are policing that country. And so we see before us the panorama of history, of *God's* history, and over all we read the words of Christ:

"Father, the hour has come. Glorify thy Son,
"That thy Son also may glorify Thee,"

And so we see the end of all is that Jesus may be King of Kings and Lord of Lords over the entire World.

Of the three stations of the Reformed Church in East Arabia, the hottest and hardest one is Muscat. At Bahrein we have somewhat of an autumn climate for four or five months, but at Muscat all external conditions are very bad: the weather is very hot.

Oman has a population of 1,200,000. There is no other church of any other denomination there except the Reformed, and they march out with a corporal's guard of a man and his wife.

The Mission is now about to start into the interior of Arabia.

GENERAL MISSIONARY INTELLIGENCE

AFRICA

The Cape to Cairo Telegraph

A writer in *The Glasgow Herald* states the line has now reached Ujiji, capital and chief town of German East Africa, on the eastern shore of Lake Tanganyika. Construction work is suspended, while the route northward is carefully surveyed and the sections of the line erected are got into working order. From a purely commercial point the line is fully coming up to, if not exceeding, the expectations concerning it. The engineers, however, face a difficulty in their preparation for carrying it forward from Ujiji, the country for nearly 100 miles through which the line would have to pass being very swampy and unfit for the erection of a telegraph pole. It was at first thought a wide detour would have to be made in order to escape this region, but other counsels have prevailed and a much more daring experiment is likely to be tried. This is the installation of the Marconi system of wireless telegraphy, in order to bridge over this belt. This combination of an African jungle swamp with the latest triumph of scientific discovery is only another instance of the onward march of civilization through what were, until a few years ago, the unknown parts of the earth.

Christian Work at Uganda

A high school for girls has been opened at Gayaza. There are 22 boarders, 16 of them daughters of chiefs, the remainder being daughters of Uganda clergymen. There are also 34 other students.

Mohammedan Missionaries

The attention of the German Government and of the missionary societies at work in the German Colonies in Africa has been directed to the strong efforts now making in behalf of the spread of Mohammedanism. More than 400 Mohammedan missionaries have been sent out from the Mohammedan cloisters in North Africa during the past year, and one hundred of these were destined for East Africa. These Mohammedan missionaries are exceedingly zealous and fanatical. They occupy all territory where Christian missionaries are not yet at work, and they do great harm to the weak Christians in the missionary field. Mohammedanism favors polygamy and the negroes want many wives, because the men are lazy and use their numerous wives to till the soil for them and provide eating and drinking. Wherever Mohammedanism enters a heathen locality, the work of the Christian missionaries is made much more difficult.

German Baptists in Kamerun

The Missionary Society of the German Baptists in Berlin commenced work in Kamerun in 1891. It is able to report that the last year has been one of encouragement and blessed success. Three hundred and twenty natives were baptized (211 of whom, however, were baptized in congregations which are not yet under the control of the German missionaries and are self-governed). The Society supports work in 5 main stations and has 32 schools with 1,134 scholars. A school for native workers is well attended. On account of the aggressiveness of Islam the Society is earnestly planning the founding of a new station in the interior.

News from the Kongo

Mr. Grenfell writes that, with a colleague, on board the steamer *Peace,* visiting some of the mission outschools, he was feeling deep depression from the unwillingness of the Kongo Free State to grant applications for new sites. The evening of the first day, while camping among the reed-covered sandbanks, the sound of voices was heard, and the welcome strain, "All hail the power of Jesus' name." It was natives, in an unobserved canoe, out on a fishing expedition. Depression gave way to joy and hope as the veteran missionary recalled the fact that, about this same place, twen-

ty-one years before, he first descried the glare of the long line of burning villages left by the big Arab slave raid of 1884.

A New Steamer

In December at Renfrew on the Clyde, took place the dedication of the "Samuel N. Lapsley," the new steamer of the American Presbyterian Kongo mission. Two years ago the sinking of the first boat of that name was accompanied with the loss of twenty-four lives, including one missionary, Mr. Slaymaker. Children in Sunday-schools and Christian Endeavor Societies, connected with the Southern Presbyterian Church, provided another boat, raising about £8,000 in four months. Messrs. Lobnitz & Co. have built one of the best steamers ever sent to Africa. When all the parts have been landed at Leopoldville, and the reconstruction accomplished, she will journey between Stanley Pool and the A.P.C.M. stations on the Upper Kassai—a distance of about 900 miles. Accompanying the Rev. L. C. Vass, to assist, is Mr. Scott, of Glasgow.

A Strange Congregation

From Patigo, in Acholi-land, Nile Province, one of the newest stations in the C.M.S. Uganda Mission, Mr. H. B. Lewin writes: "During ten years in Africa I have never witnessed such a strange congregation as gathered in an open air service, held on the top of a big rock just outside the village. The chief, Bon Acholi, once Sir Samuel Baker's servant, clad only in a tiny goat skin, went round from hut to hut gathering the people together, whilst his son handed round the *mateka* (reading sheets). The congregation was made up of old men, ugly, with dry skins and wrinkled faces, their bodies scarred with many a tussle in tribal wars; young braves, many of them six feet in height, with nodding ostrich plumes on their heads, painted and smeared with red earth, and with huge pendants made from glass bottles, stuck through lower lips, or dressed in part in old Nubian police clothes; boys, big and small, in the clothing of ancient Eden; and girls, smeared all over with fat and with plastered red-ochred hair. But all were attentive to the message, and joined heartily in the singing."

Africa Inland Mission

Mr. C. E. Hurlburt and eleven (eight new recruits) outgoing missionaries, arrived safely at Kijabe. One of the workers writes: "Our conference, of which we are now in the very midst, is the happiest and best we have ever had, not merely on account of larger numbers, but because of the bright hope and promise for the work in the near future. The presence and power of God have indeed been manifest." Later news has been received of continued progress and blessing. The much-needed land for building purposes has all been arranged for, and the new missionaries are already busy with the language. Two English workers (who have already labored in British East Africa) have heard God's call to join the ranks.

A Christmas Meeting of Moslem Converts

Says *North Africa* (for prudential reasons not naming the locality): At one station twenty-eight men, women and children were present and, whereas, last year, the women were secluded by a curtain, they dispensed with that remnant of Moslem custom. One woman, recently afraid of meeting with men (other than near relatives) overcame her fear, helping the lady missionary dispense the native tea to the men. Besides reading from the Gospels of Luke and Matthew, there was a lantern talk on the life of Daniel. At the close calico garments were distributed, and all left happy and satisfied. During the day suspicious neighbors came for medicine, and made various excuses to ascertain what was going on. The door was closely watched, and each visitor marked. The hymns were sung quietly, and everything possible was done to prevent persecution from Moslem enemies.

The Basuto Field, South Africa

The work has been carried on for about seventy years and in a population of 350,000 there are 15,000 church members, who support their own native pastors and find their own churches, and maintain schools for about 13,000 children.

The Outlook for South Africa

The country between the Zambesi and the Cape of Good Hope constitutes South Africa. The largest landholder is Great Britain, all of whose property rights have been acquired since 1800. In 1827 Dutch was superseded by English in courts of law. Germany stands next to Great Britain in the size of its holdings. The fine and productive climate early invited the residence of white men, and the growing body of European colonies has been rapidly swelled, since the opening of gold and diamond mines, by a ceaseless stream of less permanent population. Colonized from Holland, England, Germany—three Protestant nations—why should *not* South Africa become Christian?

A Strenuous Episcopal Tour

Rev. J. C. Hartzell, Methodist bishop of Africa, has recently returned. His tour of over a year includes more than 37,000 miles of travel, varying from the finest equipped steamship and railroad train to horse-back, donkey-back, ox-back, hammock, canoe, and on foot. He reports his best year in Africa, "physically, spiritually, and in the work." He has been strengthening cooperative relations with the British South Africa Company in Rhodesia, and securing recognition and encouragement from the Roman Catholic Portuguese Government in East Africa and Angola. He visited the inland native stations farthest from the coasts and explored several new fields.

Bishop Hartzell pleads for "Africa, the land of sunshine and shadow; the continent on which God puts more sunlight every day than upon any other; and yet whose people for centuries and centuries have been peeled and murdered and enslaved, and who, in the blaze of our Christian day, sit in midnight darkness. Africa, where the early Christian Church had its greatest triumphs; the land of Mark, of Tertullian, of Cyprian and Augustine; whose Christian bishops at the council of Nicea gave the Church and the world the Apostolic Creed; that gave the world its law givers, that held the infant Jesus in its bosom from his murderers, and whose son carried the cross for the fainting Savior as he went to Calvary."

A Living Monument to Livingstone

Soon after his death a mission, bearing his name, was established by the Scottish Free Church on Lake Nyassa. Great success has since been achieved, and now substantial enlargement is to be undertaken by pushing westward some 250 miles to Lake Bangueolo and opening a station at Chitambo, not far from the spot where Livingstone died. The Roman Catholic White Fathers obtained permission to open this district, and proceeded to establish a chain of strongly-manned stations across what the Livingstonia Mission had regarded as its line of advance. But the Administrator intervened in time to preserve the district where Livingstone died, to the United Free Church, and Mr. Malcolm Moffat, a grandson of Robert and Mary Moffat and a nephew of Livingstone, has been assigned to occupy Chitambo.

A Fine Spectacle in Uganda

A member of the British House of Commons, who visited Mengo during the building of the new church, wrote of the profound impression made by a Sunday service in the large schoolroom. "Imagine a long hall with whitewashed walls, unglazed openings for windows, a beaten earth floor, a thatched roof supported by rows of palm-trunks; along one side, sitting in serried lines on antelope or goatskin mats spread on the floor, some

hundreds of negro men, clothed in long gowns of spotless white, a few with white or tweed European coats as well; along the other side an almost equal number of women, some in drapery of colored linen, but most of them wearing the orange-red bark-cloth dresses; the faces of the people of a true negro type, yet the nose not very broad, the lips not very thick, the head small, the ears finely shaped, the expression as a rule intelligent; here and there, sitting on chairs, a few English of both sexes, the missionaries and teachers. Imagine the service conducted by an ordained native clergyman, well known as a chief controlling a vast district, and once a general commanding large armies in wars; the large congregation sitting in complete decorum, following with a real interest all that is said, reading the responses from their prayer books, joining in a deep *'Amina'* at the end of each prayer, rising in groups of six or eight to receive the communion—and you will realize a typical Sunday service in the capital of far-off Uganda."

ASIA

Buddhism and Christianity in Japan

The article on "How Christianity Appeals to a Japanese Buddhist," in the *Hibbert Journal*, is a deliberate attempt to defeat the plea of Christianity as the one universal religion, by claiming that Buddhism is fundamentally identical with it—that both are but twin branches of the same stem; and that both therefore may co-exist as co-ordinate forms of religious faith. The article shows the subtlety of the cultured Eastern mind. At bottom, however, it is an attempt to minimize the Christian faith, and to ignore its innermost principle by representing it rather as a philosophy and not a faith. But the essence of Christianity lies, not in human doctrinal elements, but in the Divine Person of Christ as the revelation of the love of God, as an atonement for sin, as a presence of His people.

Protestant Missions in Japan

Of foreign missionaries (male and female) there are 782 Protestants. Of native agents, connected with Protestant missions, 380 ordained and 483 unordained. In education, Protestants have 62 boarding-schools with 4,706 pupils, and 88 other schools with 5,884 pupils, a total of 10,590. Protestant converts, 44,585. The "Church of Christ in Japan," embracing the converts of six Presbyterian missions, has 11,347, the Congregational churches, 10,578, and the Nippon Sei Kokwai, 10,238; the Methodist Episcopal, 5,894. The C. M. S. heads the list of societies in number of missionaries—114. Next the Methodist Episcopal Church (71), the American Board (69), S. P. G. (12), etc.—*Mission World.*

Mr. W. J. Bryan in Japan

Mr. Bryan has been writing interesting letters for the New York *Sun*. He sketches the rise and progress of civilization in Japan and finds that *hara kiri* is dying out, concubinage is being put under the ban, and woman being elevated; and the outlook along industrial, political, moral and religious lines is encouraging. He quotes Fukuzawa, "The Great Commoner," and one of the great teachers of the nation, against *hara kiri:* "To complete the natural span of life is to discharge a duty incumbent on man. Therefore, any person who, be the cause what it may, or the circumstances what they may, deprives himself by violence of his own life must be said to be guilty of an act inexcusable and cowardly as well as mean, and entirely opposed to the principle of independence and self-respect." Concerning woman Fukuzawa said: "The custom of regarding women as inferiors of men is a vicious relic of barbarism. Men and women of any enlightened country must treat and love each other on a basis of equality so that each may develop his or her own independence and self-respect." As a remarkable

illustration of the progress Mr. Bryan cites the case of Yamagata. When a young man he thought to resist the invasion of foreign troops with spears. "Leaden missiles mowed down his comrades long before the spears could be brought into use. But he betook himself to the study of the military methods of the foreigners, and in the recent war with Russia has been the chief of the general staff of the Japanese army—an army which in equipment, in preparation and in provision of the sick and wounded, as well as in its exploits upon the battlefield, has astonished the world." This remarkable progress in the army and navy has been paralleled by the progress in many other directions.

A private letter from Japan says: "The Bryans made a good impression everywhere. He was thoroughly Christian. In Yokohama a Sunday dinner was planned and invitations sent by the Governor. When Mr. Bryan, in whose honor the feast was made, was invited, he said: "I am sorry, but it's Sunday, and I go to church. Won't you go with me?" And the Governor changed the date of the dinner and went to the Union church with him! On one of the steamers on which Dr. Davis was traveling to Kiushiu, a cabin boy brought a sheet of paper on which Bryan had penned: "I am glad you read the Bible; it has done more for me than any other book."

Can Japan be Won for Christ?

At the first general election in Japan under the new constitution for the empire, in 1890, fourteen Christians were elected to seats in the House of Representatives, and a Christian was subsequently appointed speaker. Christians have thirteen members, besides the speaker, in the present Diet, and among these some of the most efficient men. One of them was elected in a strongly Buddhist district by a majority of five to one. Three out of every hundred of the officers of the army and a goodly proportion of naval officers are known to be Christians, as also in the universities among both students and instructors. Three of the great daily newspapers in Tokyo are largely in Christian hands, and the most successful charitable institutions of the country.

The above are authenticated facts. The C. M. S. Missions alone number nearly 6,500 native Christians, of whom 2,567 are communicants.

Japanese Eager to Hear

Mrs. Colborne, writing of the medical work at Hakodate, says:

> Four patients from the villages thoroughly interested, intelligently, heartily, trusting in our Lord's work for salvation, tho as yet not been received as catechumens. At no time the people seemed more eager to hear the Gospel than now. As soon as they hear there is to be a class, they rush for the room, and give most attentive audience. Those not able to be about are taught individually and as the state of their body allows.

Buddhism a Foe to Reform

Mr. Maeda Gun, a prominent Buddhist scholar, in the *Shinkoron,* the leading exponent of Buddhism, says:

> The world is agreed that religion has two main objects in view, one subjective, the imparting of faith and comfort to each individual who possesses it; the other objective, the reform of society generally. Now looking at the whole Buddhist world it cannot be said that there is any religion (sect of Buddhism he means), which is sufficiently powerful to mold the belief and comfort the hearts of Japan's rising generation; and as for religion undertaking to reform society, nobody thinks it possible. Instead of helping the progress of the nation, Buddhism acts as a drag on that progress. It is quite manifest that our religion is a religion of custom and of empty ceremony. To the higher cravings of mankind Buddhism makes no response. It is a religion only in name, all its significance has disappeared.

The Christianization of Japan

A gentleman, qualified to give opinion, has recently stated that it was not considered at all improbable in Japan that, before long, the Japanese government and the Mikado himself might *declare in favor of Christianity,* and that the Japanese people deliberately,

after viewing the condition of the world and in their eagerness to enter into competition with the nations, might choose Christianity in the way that the European nations chose it at the time of Constantine. We hope that if so, Japan would set a better example than that of the Church of Constantine.

Bible Studied By Chinese

In Amoy district, Christian families recently purchased hundreds of bibles for home and private reading. At Changteh, in Hunan, among the members of the church under Mr. Parker Clinton, of the C. I. M., 26 have entered their names as candidates for an examination in Scripture knowledge: the syllabus is long and comprehensive. One of their members, whilst giving an address, repeated verbatim the first chapter of Genesis and the first chapter of Hebrews, besides quoting St. Paul's epistles 8 times.—*Bible in All the World.*

A Union Missionary College

At Peking February 13, the Lockhart Medical College, named for the English pioneer missionary and organized by the American Methodist, Presbyterian and Congregational missions in conjunction with the London missions, was opened in the presence of an unprecedented gathering of the highest Chinese officials and the diplomatic corps. W. W. Rockhill, the American minister, was one of the speakers.

Church Union in China

The missionary conference on the subject of federation and union recently held in Peking, attended by representatives of twenty societies, was remarkable for unanimity in putting aside obstacles and seeking the best basis for federation of churches with a view to ultimate union in one united Christian Church for China. A permanent committee was instructed to consult still further with the various missionary bodies, and form a representative council of foreigners and Chinese who shall formulate a federation scheme, to be submitted to the missionary conference in Shanghai in 1908. It was decided to prepare a union hymn book, to recommend the use of the term "Shangti" for God, and "Sheng Ling" for Holy Spirit," and to use terms equivalent to the following: "Religion of Christ for Christianity, "Society of Christ" for the Church, and "Member of the Society of Christ," for Christian.

Exit the Chinese Cue

Says the *Pacific:* The Rev. Geo. Gam, pastor of the Chinese Congregational Church, of San Francisco, cut off his cue recently and put on American clothes. He would have done this several years ago, but deferred doing so because it was thought that his influence might not be so great among his countrymen. We believe that all the other Chinese ministers in San Francisco discarded the cue some time ago. It will not be long until the Chinese cue will be a thing of the past even in China. Many are discarding it in that land.

A missionary writes:—

Perhaps no more marked outward sign of change in China could be found than that in the change of dress. The Japanese have for years adopted the close-fitting costume of Western countries. It seems incredible, but the Chinese are giving up their flowing garments in exchange for it also. It is growing more common to see young men discarding the pigtail and dressing throughout *à la* American in business places. In some departments regulations require a uniform similar to ours. This innovation is taking place in a department of life hitherto considered almost too sacred for any sort of modification.

Great Changes Come Even in China

About ten years ago a California Chinese received a letter from his father in which were these words: "They tell me that you are a Christian; if so I disown you; you are no longer my son." Not long ago a young Chinese in Los Angeles wrote to his father in the homeland, telling the story of his conversion, and asking him to paste the letter on the walls of the ancestral hall, where

many would see and so learn of Christ. To this letter the reply was sent: "I did what you asked me with your beautiful letter. I did not know Christianity was so good. When you write very often, I hope tell me more about your beautiful Christ. I like it. I think you very wise boy to worship Him. When I know how I will tear down my idols and worship Him with you."

China and Opium

In the year 1799 the Emperor of China entirely prohibited the importation of *ya-pièn-yen,* or opium prepared for the pipe. Opium-smoking he described as "a destructive and ensnaring vice," and added, "foreigners obviously derive the most solid profit and advantages through the traffic." Unhappily, China has never been strong enough to enforce her prohibition, whilst foreign importers, for the sole sake of those "solid advantages," have for more than fifty years forced her *vi et armis,* to legalize the traffic, and "the drug, sold as a poison in England, but specially prepared by the British Government in India to minister to the weakness of the Chinese, has been poured into their country *at the rate of a ton per hour for the twelve hours of every day.*" In the financial year 1903-4 the Indian Exchequer derived a net revenue from this source of 3,506,178 pounds sterling.—Rev. Leonard Tucker.

The late Dr. Legge, the scholar, for many years Professor of Chinese at Oxford, a man of strong character and sober judgment, wrote thus:

I lived and went about among the Chinese for fully thirty years. I heard the testimony about it (opium) of thousands in all positions of society. I knew multitudes ruined by indulgence in the vice, in character, circumstances, and health. I saw the misery caused in families as younger members of them were led away into the habit of smoking. I have been a member of the Society for the Suppression of the Opium Trade from its beginning. It is not pleasant to be called a "sentimentalist," a "fanatic," or a "goose," but to the man who longs for right, such calling of names is, to use an expression of Confucius, as "a floating cloud."

Demonology in China

Dr. J. L. Nevius, forty years a missionary in China, wrote a book on demonology, as seen in that land. The following are his statements:

1. Certain abnormal mental and physical phenomena appear, in China and other pagan lands, generally referred to Genii, Spirits or Demons.

Persons, chiefly from 15 to 50 pass into a condition in which the voices and acts proceeding from the subject are not his own.

2. The victim passes into this state and comes out of it through paroxysms. He may fall, writhe, and froth at the mouth, as in epilepsy or hysteria, yet the phenomena differ from these.

These spells, indefinite in duration, may recur after hours, days or months. When the subject yields willingly, the experience is less severe, but he is sometimes thrown down violently, receives wounds that leave scars, and even dies. Victims usually leap and cry out when the demons leave them.

3. They are more or less conscious in the transition, but seem totally oblivious while in the abnormal state. They weep, babble, laugh, and tear off their clothes. They sometimes confess Christ to be the Son of God, and sometimes blaspheme Him. They sometimes claim to be the Son of God, and often try to personify dead friends. They call themselves legion for numbers, complain that they have no rest, and seek comfort in a warm living organism, as if they once dwelt in one. They utter an unnatural tone, sometimes very deep and then shrill. The pulse of the victim is low, and the breathing deep and slow.

4. Another personality seems manifestly to have possessed the body. Other mental and moral traits appear, such as obloquy, malignity, falsehood, profanity and obscenity. They seem often to be "unclean spirits."

They often say they have come from the mountains, roaming with limitations. They speak in foreign tongues, personify doctors and claim to heal diseases. Left to themselves, they are liars, but when challenged by the name of Jesus, they are compelled to speak truth. Sometimes a master keeps a female slave to make money by healing diseases. They often confess themselves demons, and give residence and other personal items. They may sometimes *cause* insanity, but the phenomena differs clearly from those of ordinary insanity. They say I, You and He, the last referring to the person possessed.

5. Rappings, table moving, the raising of furniture, opening and shutting of doors, strange voices, the hands placed upon the spectators, are among the phenomena of which no visible cause can be found by experts. Dogs and horses witness these

things and are frightened, arguing an objective reality. Persons accused as witches, plead innocence, and charge it to demons or spirits.

6. Many cases are cured by natives. The burning of incense and other acts of worship seem to conciliate the demons. Native exorcists are sometimes injured by them. Some are cast out easily, and others with more difficulty.

In all cases, prayer, the reading of the Word, and a command in the name of Jesus avail. Sometimes they say to pagan exorcists, "You cannot get rid of me in that way;" and to disciples, "Cease troubling me, and I will go."

After conversion their victims are never troubled by their return. They sometimes exclaim in departing, "O Jesus. Thou art victor!" Both Protestant and Catholic missionaries, and very humble native Christians, cast them out. A judge asserts that he has pronounced sentence of death on less evidence than can be brought to support these facts.

Strange Teaching from a Hindu

"The Maharajah of Burdwan recently made a most remarkable speech, calling on his countrymen to lay aside idolatry and other superstitions, and worship the great God, their Creator and Preserver. 'No man can serve two masters, etc.' If you want to serve God, you must serve Him alone. Why should we perform Prayaschittas (atonement) for going to Europe or eating European food? Why not discard meaningless ritualism and burdensome religious customs and show of piety? . . . . . 'The question of marriages and bethrothal, as well as the reduction of marriage expenses, are of very vital importance, and I trust that ere long you will not only be able to give more freedom to our women folk, and thereby give opportunities to men and women choosing wives and husbands of their own liking, but you will also be able to do away with many a rigid social custom which to every educated mind has not only become burdensome, but absolutely meaningless.' "

The Attitude of Educated Hindus Toward Christianity

The Indian Witness, quoting the opinion of some one that the bitterest opponents of Christianity in India are university graduates, says "that may be true of an *individual* here and there, but it is not true of *graduates in general.* Go into a village or town where the people generally are poorly educated, but where there happens to reside a young man who has been trained in either a mission or government college, and he is almost certain to come forward as the friend of the missionary, and he generally proves useful in opening a way for the delivery of the 'padre's' message. Many converts from the better classes are graduates of government colleges. They did not receive much spiritual help or guidance in these institutions, but error was dislodged from their minds, a thirst for satisfying knowledge and a desire for truth were awakened, and the ground was in a good measure prepared for the good seed which eventually brought forth good fruit."

The Lizard's Chirp

"As a little knot of Bible women talked with the women, an old man drew near and made his pitiful complaint: 'I have often heard you and others tell of your "Jesus Swami," how good and kind He was, and I would fain have Him for my swami, for I believe that there can be but one true God, and that Jesus Swami is He. So night by night I prayed to Him, trying to forget my old swami. But my children fell sick, and I was afraid; then my cow died, and I was frightened still more; so I came back to this swami" (the idol in the temple) "to ask what I must do. Falling down before him I cried, "May I worship Jesus Swami?" No answer came. Again I cried out, "May I pray to Jesus Swami?" but all was silent. Then I asked: "O Swami, must I worship *you?*" Immediately a lizard on the temple wall called "kluk, kluk!" the god had answered, and made me his. I cannot follow Jesus; I must worship *him.* The stone image, the lizard chirping on the wall—such are the gods of India, and the voices thereof. India knows not the living and true God, who has 'spoken unto us by His Son.' "—*The Harvest Field.*

Four Hundred Years to Convert the Roman Empire

At a meeting in Swanbourne, Lord Cottesloe, speaking of the progress of Christianity in India, remarked:

It was often said that converts are only from the lower caste. Yet at King Edward's coronation, out of 20 representatives of Indian Christians, *six were actual ruling princes.* It took 400 years to convert the Roman Empire. India contains from three to four times as many people as the Roman Empire in the days of Augustus, and it is only about 100 years since modern missionary enterprise began there in earnest. Nevertheless, in India proper (excluding Burma), Christianity stands third in the list of religions.

How Caste Divides and Subdivides

Hindu caste sets up between man and man barriers both of conceit and prejudice, as well as making union and cooperation impossible. To take a single example, a Hindu author, in a book recently published, states that over 2,000 different castes are represented in Surat, a city of less than 120,000 inhabitants.

What Grace can do for a Hindu

Bishop Warne, quoting one of the Methodist missionaries in North India, with reference to a recent meeting of conference at Bareilly, says:

One of the speakers at that meeting was Udai Singh, a very high-caste convert, who was so persecuted after his baptism, that he fled from India to save his life and went to British Guiana. He there joined other people from India as a laborer on a sugar plantation. He was distressed to find on arrival that the few Indian Christians who were there had not acknowledged Christ. He at once began to exhort them to unite with him in confessing Christ and attending prayer services, but it was some time before he could even get one to do so. Undaunted, he worked on faithfully. Gradually a few joined him, and they began revival services. Ere long they had some 40 converts. He acted as their leader, until a Wesleyan missionary undertook their care. Among his converts were Mohammedans and an Arya Samaj man from the Punjab, named Ram Singh. Ram Singh at the beginning was his most bitter opponent, but, finally convicted of sin, he attended Udai Singh's meeting and was converted. When Udai Singh returned to India and came to Bareilly, Ram Singh, the Aryan opponent, followed him and there was baptized. Both of these men are now studying for the ministry in our theological school at Bareilly.

Converted Through a Stolen Bible

An Indian newspaper recently contained the following narrative:—

About six months ago in one of the stations of the Methodist Episcopal mission, a Christian died, named Jiwan Das. This man was a highway robber, a thug, by profession. On one occasion a native preacher was on the way to preach in a certain village, when he was attacked by Jiwan Das, and his clothes were taken, as well as some Bible portions which he had with him. The robber took the books to his house, where he had a son who was attending school. The boy asked his father to give him the books, which he did. One day the father, remembering the books he had brought, asked the boy to read to him. The lad began to read in the Book of Numbers, and it chanced that he opened the book at the chapter where it is written, *Be sure your sin will find you out.* On hearing this the father began to tremble, and seemed so affected that the boy asked him what the matter was, but he gave no reply. Some days after the father took the book and began himself to read. The same verse came to him again. He was at once convinced of the solemn truth, and from that time began to read, first the Old Testament, then the New, in which he learned that the Savior from sin is Jesus Christ. Hoping to realize in his own heart this great salvation, he went to the station at Badaon, where he was baptized by the late Rev. Dr. Hoskins, and from that time lived an exemplary Christian life, and so died.

Mohammedan Activity in India

The All-India Mohammedan Educational Confererence was held December 28, in the Strachey Hall, of Aligarh College, Calcutta, with great eclat. Nearly 1,000 delegates attended from all the provinces of India. The Hon. Khalifa Mohammed Hosain, of Patiala, the president, recapitulated the working of the conference, its aims, objects and real intentions of the founder, enumerated the marked advantages which the community has gained through the conference, and briefly dealt with some of the most difficult problems of the day concerning the Mohammedans. First, higher English education and education in foreign countries deserved much more encouragement; secondly, female education was indispensable, but taking into consideration the conservative spirit of Mohammedans, attempts

should be made to gain this object without unnecessary criticism; thirdly, physical training was necessary; fourthly, riding in Aligarh College should be made compulsory; fifthly, a central Mohammedan university; sixthly, centralization of energy.

Relief from Heathen Tax in Assam

We have recently obtained an order from the chief officer of the Naga Hills, relieving all Christians of the payment of the village worship taxes. These had been enforced by the subordinate officer and were not only a great burden, but a fruitful source of persecution and a cause of stumbling to the weaker brethren. The principle is now established that the religious scruples of Christians are to be respected, regardless of numbers or influence.—W. F. Dowd, *Impur.*

Importance of Bible Work in Syria

The "American Mission Press" at Beirut, during some forty years, has printed 1,076,513 volumes of Scriptures in Arabic, the American Bible Society paying the bills and circulating the books. Eighty per cent. of the work done by the "Mission Press" in the year 1905 was on Scriptures thus paid for. The Society is compelled to retrench on account of reduced income, and this will not only arrest Bible circulation, but cripple this Mission Press, menacing the missionary work of *all* denominations depending upon Bible distribution, as the basis of missionary work. The Beirut printing house sends forth issues, wherever Arabic is spoken in Europe, Asia and Africa. The American Tract Society has also given substantial help to the Presbyterian Mission in the effort to supply the whole Arab-reading world with Christian literature. There is no more difficult mission field. Arabic is spoken by 10,000,000 people and used in worship by more than 200,000,000. The openings in North and East Africa have occasioned a large demand for the Arabic Scriptures. Rev. Henry H. Jessup, closing his fiftieth year of service as a missionary in Syria, says: "Words can not express the gratitude of missionary laborers and oriental converts for the work of the American Bible Society during the past sixty years, and they look to this Society for the liberal aid in years to come. Retrenchment will occasion the discharge of trained workmen and women who have for years been connected with this press, and who, if left long without work, would emigrate to Egypt or America, and it would be difficult ever to fill their place. And even if the work were resumed after a year, it would then have to wait six months for a supply of paper from Europe; it would mean embarrassment to the missionary work in all this part of the world. Nine thousand dollars will be sufficient to keep up Bible work and manufacture sufficient for the demand."

EUROPE

Anniversary at Constantinople

The year 1906 marks the seventy-fifth anniversary of the arrival of Dr. Goodell in Constantinople, and the beginning of regular missionary work under the A.B.C.F.M. in that part of Turkey. As was fitting, therefore, at the annual meeting of the mission, this event was commemorated with suitable exercises, old-time hymns being sung, and papers read covering the history of the work in that field.

Starving Peasants in Russia

A pathetic appeal comes from the Countess Denisoff, wife of the governor of the province of Saratov, where the peasantry live entirely on the produce of their land.

For several years the fields have given but poor remuneration for the labor expended; but never has the condition been so serious as now. Many have not even any food to give their children when they cry for bread. Four shillings is sufficient to supply the simple wants of a man for a month; but the resources available are meager compared with the thousands who are hungry.

Everything has been done to insure a fair distribution of relief, and friends disposed to help may address Count

Orlof Denisoff, president of the committee of relief, Volsk, Government of Saratov, Russia.

A Russian Baron in America

There has come to America a Russian nobleman on a mission of peace. He is of ancient lineage and high born. Six centuries ago his ancestor went from Germany into Esthonia and received the imperial grant of the town of Üxküll, and the title of baron was conferred on the head of the family by Emperor Charles V.

The present baron, brought up on the family estate, enjoyed its dignities and opportunities. As a little boy he knew Count Bismark, a guest of his father. By religious education a Lutheran, he discarded all belief in a God, but had a kind heart and friendly interest toward his peasant laborers, many of whom, converted by German Baptist missionary influence, showed such exemplary and honest devotion to their work, that he, tho a virtual Atheist, built a chapel for them. They, in return, prayed for his conversion. From a book of Tolstoi he got exalted ideas of Christ as a man. He became much perplexed and distressed in mind and consulted his Lutheran pastor, who advised him to pray. At length on reading the Gospel story, he asked God, if He did indeed exist, to reveal Himself, and light and peace came into his soul.

He then went to the peasant meeting and confessed to conversion and was baptized by one of them in the bathing house of his own home on his estate at Leitz, in 1892. His change of faith shocked his family and at one time he was by them threatened with confinement as insane. His evangelical views are very clear and his devotion to Christ firm. He loves his peasants and has built three chapels for them. He has been ordained and, before Russian freedom of worship was granted, suffered arrest three times for illegal preaching, but owing to his rank was merely fined.

He has been in Germany, rendering evangelistic aid to churches, being versed in German and French. At the World's Baptist Congress last summer in London, he was chosen as vice-president. He is now in America to urge the importance of entering the newly open door for religious work in Russia. He hopes to secure money to extend the Gospel preaching by missionaries, and provide for a training school of pastors.

He is accompanied by the Baroness, a charming, cultivated woman. His son was in the Russian army during the Japanese war and, at Mukden, while his horse was shot under him, he escaped unscathed. He has not yet seen his son since the war, and himself was at one time in the Imperial Guard of Russia.

His soul overflows with grace and he is gaining rapidly in using the English language, and imparts the spirit and devotion of his own soul to his hearers. "His call to American Baptists may prove to be for Russia what Judson's was for Burma." We have heard him speak and have never been more moved. His visit marks an epoch, and what he says of the present opportunity in Russia should move the whole Church of God to immediate action.

British Laymen Coming to Their Own

The *Christian World* says that "the lay preacher is coming into his own. The Free Church denominations are forming associations and schools to organize and train him, and even the Church of England is waking up to the value of the voluntary lay evangelist. At the Norwich Scripture Reader's Society the Bishop said that lay help was needed to supplement the work of the clergy. Prebendary Stuart, referring to the vanishing incomes of the rural clergy, said the time would come when there would be a grouping of several rural parishes together, with one clergyman taking the oversight, and several laymen as assistants. When that time comes, we imagine, there will be less ritual, but better preaching."

Commenting upon these statements the *Indian Witness* adds:

With the growth of popular movements toward Christianity in India, the development of Indian missionary societies, and the increased need of providing workers to man the field, the increased use in England of laymen comes as an indication of the providential leadings of the times. Well trained men who will be as expert in theology and church affairs generally as the medical doctor is in the service of healing will always be needed. But there are not physicians enough to take the place of the nurses. So good men, less highly trained than the fully ordained ecclesiastic, are needed in every land.

British Methodists Joining Hearts and Hands

After a considerable amount of legislation, and fraternal intercourse, the Bible Christians, the United Methodist Free Church, and the New Connexion have gotten far enough along in the direction of union that quarterly meetings are voting on it, with a unanimity surprising even its most ardent advocates. A basis was adopted by the three churches, and submitted to the circuits. In the Bible Christian Church a minister says "the vote among us is overwhelming in favor of the constitution submitted by the joint committee. An ex-president of the United Methodist Free Churches declares the results satisfactory. "I do not think that we shall lose one circuit, perhaps not a church." The editor of the *New Connexion Magazine* says, "The voting works out as follows: For the constitution, largely as drafted, a little over 98 per cent., for the financial proposals (part of the basis) a little over 97 per cent.

The Student Missionary Contingent

The number of members of the British Student Volunteer Missionary Union who have sailed to the present date is 1,000. A careful examination of this number shows that about 70 per cent. of those who are free to go have actually arrived on the mission field. Up to August, 1905, 360 members of the union had sailed as missionaries to India. Of these 100 went under Church of England societies (C. M. S., S. P. G. and C. E. Z. M. S.), 87 were divided among all the Presbyterian societies, 70 sailed under Methodist societies; 24 under the Baptist, and 24 under the London Missionary Society. The remainder are scattered among smaller societies, or are doing special work.

McAll Mission at Amiens

Dr. S. B. Rosseter writes: "I visited the new Hall at Amiens and found it packed to the doors, and people out on the side-walk, and on the roofs of adjoining houses, looking down through the skylight. I spoke to them of Jesus, the 'same yesterday and today and forever.' Some heard the Gospel for the first time in their lives; some took me by the hand and cried: 'O, la bonno nouvelle!' Another hall will be wanted soon, I hope. The first is already too small, and there is need of a second in another part of the city."

Mr. Bergmann's Yiddish Translations

Marcus Bergmann's great work of Bible translation inaugurates an epoch. The Yiddish Old Testament, prepared to meet the needs of the Yiddish-speaking Jews of Eastern Europe, is now bound up, with the New Testament in the same vernacular. Thus, for the first time in history, the whole oracles of God under one cover, and in a familiar language, can be put in the hands of the Jewish people. Mr. Bergmann, so far as funds permit, makes grants of his translations for use in Russia.

What a Roll of Great Names

The London Missionary Society is singularly rich in its record of missionaries of world wide fame. The following are among the foremost names in missionary history, and constitute a perhaps unequaled list of devoted, gifted and successful workers in the great harvest field: Henry Nott, the apostle of Tahiti; John

Williams, the martyr of Erromanga; Van der Kemp, the pioneer of missions in Cape Colony; Robert Moffat, the patriarch of Bechuanaland; David Livingstone, the great missionary explorer; Robert Morrison, the first Protestant missionary to China; William Ellis, of Polynesian and Madagascar fame; Joseph Mullins, of Calcutta; John Hay, the Telugu scholar; James Gilmour, the consecrated toiler among the Mongols; John Kenneth Mackenzie, the medical missionary of Tientsin; Walter Henry Medhurst, the eminent Chinese scholar; James Chalmers, the martyr of New Guinea.

Substantial Enlargement

By the directors of the London Society it was decided recently upon the recommendation of the Arthington Committee, to provide from the Arthington Trust Fund for new stations for evangelistic work in China at Hwang-pi and Ting-Chiu, and for the development of educational work among the children of native Christians, the training of native pastors, etc., at Tsang Chou, Hsiao Chang, Wei Chen, Shanghai, and Heng Chow; also help for the work of the Christian Literature Society of China; for the preparation of Christian literature in Telugu (South India); for a new station at Insiza (Matabeleland, South Africa); for the extension of the Awemba Mission (Central Africa); and for a new station in New Guinea. The consideration of what shall be done in India has been deferred until the visit of a deputation to that empire in the autumn.

Get the Flame!

EVAN ROBERTS' MESSAGE TO THE CHURCHES

While the fire of God is falling,
While the voice of God is calling,
Brothers, "Get the Flame!"
While the torch of God is burning,
Man's weak efforts over turning,
Christians "Get the Flame!"

While the Holy Ghost is pleading,
Human methods superseding,
He Himself the "Flame."
Whilst the power hard hearts is bending,
Yield thy own—to him surrendering,
All—to "Get the Flame!"

For the world at last is waking,
And beneath His spell is breaking,
Into living flame,
And our glorious Lord is seeking,
Human hearts, to rouse the sleeping,
Fired with Heavenly flame.

If in utter life-surrender,
You would work with Christ remember
You must "Get the Flame!"
For the sake of bruised and dying,
And the lost in darkness lying,
We must "Get the Flame!"

For the sake of Christ in Glory,
And the spreading of the story,
We must "Get the Flame!"
Oh, my soul, for thy refining,
And thy clearer, brighter shining,
Do not miss the Flame.

On the Holy Ghost relying,
Simply trusting and not trying,
You will "Get the Flame,"
Brothers, let us cease our dreaming,
And while God's flood-tide is streaming,
We will have the Flame.

The London Y. W. C. A.

Held, in April, a memorable anniversary. The Ames House has been opened, with accommodations for 100 boarders, and 500 diners. A new hall is to be built at Hammersmith. Dashwood House has been refurnished for 42 boarders. St. John's Ward has put on another story at a cost of $5,000. At Finchley a new Institute Room—Hamilton Hall—at Crouch End, larger premises; and so of Clapham and Leytonstone. Reports from nearly 60 Institutes, homes and dining rooms, all show advance, the Central Institute still leading with 1,000 members, and six weekly Bible classes. £1,200 were raised by the 14,000 London members for Foreign Missions this year, and nearly 1,500 situations filled. The income for the year exceeded £10,000. This is one of the model associations of the world. It does first-rate work at home and nourishes intelligent interest in mission work abroad. It magnifies the Word of God and prayer and conducts its affairs on strictly evangelical lines.

Bibles Among Japanese in England

On board the Japanese transport *Ivo Maru,* before she left the London Docks, the Bible Society, by permission of the Japanese Legation and the officers commanding, distributed six hundred cloth-bound Japanese Testaments, with a special inscription inside the cover, to the sailors, and English Testaments to the officers. The Lieut.-Commander, who was courtesy itself, made admirable arrangements for the distribution, at which he himself was present, the officers assisting the Bible Society officials. The sailors, bound for Newcastle to take charge of the *Kashima,* marched past in double file, and as each received a Testament, he raised it to his forehead and bowed. The Lieut.-Commander accepted an English Bible, and heartily thanked the Society for their gift to himself and to the officers and men.

S. P. G. Finances Encouraging

Says *The Mission Field* (organ of the Society for the Propagation of the Gospel) for March: "The income of the society, from every source, last year, was £191,957, an increase over that of 1904 of £37,802. This represents the largest income ever received except in the bicentenary year, and in the year in which the Marriott bequest was received. This addition is due in part to an increase in the number of legacies, but also in the general fund, and in special funds.

A Secretary to Promote Mission Study

Rev. G. T. Manley, of Christ's College, Cambridge, is so appointed. Ignorance of the world's need, of providential opportunities, and of encouragements afforded by the progress of the Gospel, is at the root of the apathy of Christians on the subject of foreign missions. Mr. Manley puts his hand to the plow in a large field, little tilled.—*C. M. S. Intelligencer.*

AMERICA

Foreign Peoples in the United States

At a meeting of the western section of the Alliance of Reformed Churches, holding the Presbyterian system, lately held at Philadelphia, Dr. F. C. Beattie stated that up to 1880, or in sixty years, 10,000,000 immigrants came to this country, largely English speaking and Protestant; while in the 25 years from 1880 to 1905, 13,000,000 arrived, largely of foreign speech, Roman Catholics, Greek Catholics, or Jews. In 1905, 1,026,000 arrived, nearly 800,000 at New York, a large proportion of whom settled in cities, and one-fourth of whom were illiterates. They came from 19 countries, from Italy, 221,500; Russia, 184,900; Austria-Hungary, Germany and Great Britain furnishing large contingents in the order named. Hence the magnitude of the problem confronting us.

Home for Cripples

A two-million dollar "Home for Cripples" with a three-million dollar endowment is the benefaction of Mr. P. A. Widener, of Philadelphia, as a memorial to his wife. This century can record at its close, few nobler works than that.

Christian Work Among the Indians

Rev. Myron Eells, D.D., is reported, by the Commissioner of Indian Affairs, to be doing excellent work as a missionary of the American Missionary Association. He has been engaged in this work for over thirty years. The report adds: "How great and noble it is to sacrifice one's whole life, as has this man." He is the son of Rev. Cushing Eells, who went to Washington in 1838 as a missionary to the Indians. He was graduated in Pacific University, Ore., in 1866. As a trustee of that University and also of Whitman College, he has been prominent in higher education. He is the author of several volumes, one being "The History of Indian Missions on the North Pacific." He is well-known in the educational, scientific and historical societies of Washington, as well as honored for missionary devotion. He is sixty-three years of age.

The United States and Chinese

Secretary Root said to the leaders of the House of Representatives:

"The thing to be done now is for you to change the law in some respects, not so as to permit the Chinese laborer to come in, but so that the Chinese laborer can be kept out without insult and indignity and hardship to the Chinese merchants and scholars, and the men who occupy the same position in the Chinese community as the people in this room occupy in ours. They have been subjected to gross indignity and gross hardships in many cases, and I do not wonder they are indignant at it."

The decision, announced by the Secretary of the Department of Commerce and Labor, that four Chinese bridal couples, the *husbands in each case being American,* native and to the manner born, could not be admitted into the country from Juarez, Mexico, because of the provisions of the Chinese Exclusion law seems to ordinary people absurdly unfair. The Secretary puts it, "No woman, forbidden by law to enter the United States alone, can gain the privilege of entering by marrying an American citizen." But why not?

Fashionable but Infamous

The Anti-Saloon League declares that, of 2,700 hotels in Greater New York, only 500 are bona fide places for the reception of guests—all others legalized houses of ill-fame. Twenty per cent. of the hotels in the State do not comply with the building provisions of the Raines law. They are not what their proprietors claim.

Work of Women's Auxiliaries

The women of our churches have become a potent financial factor in missionary work. To the Methodist Episcopal Board they contribute annually $675,000; to the American Board, $441,000; to the Protestant Episcopal, $350,000; the Baptist, $317,000; Baptist (South), $230,000; Methodist Episcopal (South), $213,000, and the Presbyterian Church, $400,000. If we add what the women of Great Britain gather, the total represents between one-fifth and one-fourth of the entire $19,000,000 contributed by all the churches of Christendom.

American Baptists

The following are the amounts for foreign missions as tabulated for the various periods:

1814 to 1825	$ 141,036.56
1825 to 1835	230,044.41
1835 to 1845	743,041.45
1845 to 1855	968,888.60
1855 to 1865	1,050,388.28
1865 to 1875	2,014,688.04
1875 to 1885	2,727,353.06
1885 to 1895	4,781,044.04
1895 to 1905	6,049,263.08

Surely the total expended by the A. B. M. U. and the increase are matters of encouragement; yet this noble body of Christians can reach much higher figures, as they confess they can and ought.

Tuskegee's Quarter Centennial

The twenty-fifth anniversary of Booker Washington's famous school was kept, April 4-6. Among the objects were these:

1. To display the history, including the growth of Hampton, the present status, and the distinctive aims and services of the Tuskegee Institute.

2. To display the work of the graduates, and the history, and the present condition of the schools that are the outgrowths of Tuskegee.

3. To exhibit the scope, and the efficiency of Tuskegee Extension Work.

The Institute will receive $500,000 from the estate of A. J. Dotger, of South Orange, N. J., a New York broker, who became interested in the school by reading "Up from Slavery."

Negroes Drawing the Color Line

Misleading statements have filled the Southern papers as to a reported rebellion in Talladega College, Alabama. It is by no means as sensa-

tional or as serious as the late trouble at Howard University, in Washington, which led to the resignation of the president. The facts were these: A white Southern man was appointed assistant to the agricultural instructor who manages the farm. Some of the very best and oldest students were excited over it and stirred up the others. They presented a demand to President Nyce that the man be immediately dismissed, as it was humiliating that they should be directed by a Southern white, reported to be one of the "poor white" class, against whom there is a deep feeling. The president refused to be thus dictated to, and referred the matter to the American Missionary Association, which supports the college. Secretaries Beard and Cooper responded that they could not give way to race prejudice against white men any more than against black. The trouble then quieted down, and most of those who had left returned, as the graduates of the college stood by the faculty.

Good Work Among the Mormons

The Utah Gospel Mission has recently issued a pamphlet entitled "Our 2,500 Miles in Utah and Idaho during 1905."

The object of this mission is twofold: to make known the Gospel among the Mormons scattered throughout the two States named, and also to disseminate information in the East and non-Mormon sections of the country concerning the real nature of Mormonism. The report shows that during the year over 12,500 calls have been paid by the workers of the mission, and fully 65,000 people have been reached; 65 Mormon settlements have been visited, and of these 43 had no Christian work going on in their midst; 150 special Gospel meetings have been held and nearly 13,000 have been in attendance. The work is also prosecuted by means of tracts, and over 900,000 pages of special Gospel literature have been distributed. The missionary workers get their expenses paid, but receive no salary. This growing work is prosecuted at the small cost of $12,388.

Three Churches to Become One

It is as good as certain that the negotiations which for a year or two have been in progress between the Congregationalists, United Brethren and Methodist Protestants, looking to organic union, will in due season be crowned with success, with a Christian fellowship resulting, numbering more than 1,100,000 communicants. As a part of the profitable outcome to the membership of the two smaller bodies may be reckoned the certain kindling of missionary enthusiasm and zeal from vital connection with the American Board, its scores of mission fields, it hundreds of missionaries, and its native Christians numbering tens of thousands.

A Great Boon for Sailors

In New York city, at the corner of South street and Coenties slip, the Church Missionary Society for Seamen is about to erect the largest and costliest seamen's institute in the world, expending upon the structure of eight to ten stories, upward of $500,000. It is proposed to provide a club room, with games, newspapers and other reading matter; a department where seamen can deposit their wages for safe keeping; a large hall for entertainments and religious services; rooms for 250 to 300, each provided with a separate bedroom, as in the Mills hotels, together with a club room, sleeping apartments for captains and other officers, etc.

A Notable Offering for Missions

How many churches can match the Old South Church, Boston, which gave on a recent Sunday almost $11,000 for the world's evangelization? The way had been prepared by an address from the pastor, Dr. George A. Gordon, and another from President Bliss, of the Syrian Protestant College, Beirut.

Modern Sects at Home

The editor of the *New York Christian Advocate* gives information of the religious ecclesiastical conditions of Los Angeles, Cal., gathered from a census. The following sects are represented: Methodist Episcopal, Methodist Episcopal South, Free Methodist, Roman Catholic, Regular Presbyterians, United Presbyterians, Protestant Episcopal, Cumberland Presbyterians, Baptists, Congregationalists, Christians, German Lutherans, Swedish Lutherans, Church of the Nazarene, Unitarians, Independent Church of Christ, Christian Scientists, Adventists, Universalists, Christian Alliance, Brethren in the Lord, Christadelphians, Christian Israelites, Moravians, Buddhist, Christian Catholic, Church of the New Era, Divine Plan of the Ages, Family of God, Gathered in His Name, Greek Orthodox, Hicksite Friends, Present Truth, Society of Forward Movement, True Life, River Brethren, Brethren, Japanese Mission, Reformed Holland, Christian Socialists, Church of God, Dunkards, Evangelical Assoc., Orthodox Friends, Home of Truth, Holiness Assoc., Mormons, Reorganized Mormons, Peniel Mission, Plymouth Brethren, Salvation Army, Volunteers, United Brethren, Spiritualists, Theosophists, Mental Science and Swedenborgians.

Canada Also Becoming Polyglot

A striking article in the *Toronto News* describes how nearly 40 different languages are spoken in the Dominion. More than 30 of these languages are current west of Ontario, and at least 30 different tongues may be heard in the streets of Winnipeg. One teacher in a prairie school reports that he has 7 different kinds of speech among his pupils.

The Aborigines of Canada

There are 108,000 Indians in Canada. They cultivate 50,000 acres of land; they have 38,000 head of cattle and 33,000 horses. The total producing value of these Indians is over $4,000,000. There are 298 schools devoted to their education. Of these 44 are undenominational, 104 are Roman Catholic, 88 are Church of England, 46 are Methodist, 15 are Presbyterian and 1 is conducted by the Salvation Army.

OBITUARY

A Rare Woman and Her Self-Sacrifice

Mrs. Washington A. Roebling, who lately died in Trenton, N. J., was a woman who won success along most unusual lines. Of winning personality, tactful and gracious in manner, she was prominent in social life until ill-health more than a year ago compelled her to abate her activity.

She was graduated from the legal class of New York University. After long aspiring to the legal profession, she decided, late in life, to take the course, which she finished with honor in 1899.

Tho well known in all that elevates her own sex, her chief distinction lies in the work she did in superintending the construction of the Brooklyn Bridge. Her husband, Colonel Roebling, insisted upon personally supervising that work, even to its minutest detail, and used frequently to go down into the caissons for the towers, where he contracted caisson fever and was confined to his home.

It was then that his wife came into public notice. After having followed the progress of the bridge almost as carefully as her husband, when he was forced to take to his bed, she abandoned all other work for daily trips to the different parts of the structure. Every afternoon she reported to her husband and every morning received new instructions how to proceed. In this way she superintended all the detail work during her husband's illness.

He had his bed placed near a window which looked out upon the river, and from this point, with a powerful telescope, watched the bridge grow. The work done by Mrs. Roebling at this time was far too great for any woman, and her health was never the

same afterward. The mental and physical exhaustion, which culminated in her breakdown, dates from the time when she superintended the Brooklyn Bridge.

When the secrets of unwritten history come to light, it will be found that the executive ability and intellectual capacity which enabled a wife to prove a valuable assistant and substitute for her husband, as in the case of Mrs. Sarah B. Capron in India, account for much of the success of his work. Many such biographies have never found a pen. But the account is written in heaven.

Miss Lizzie E. Wimbish, of the Southern Presbyterian Mission, fell asleep Feb. 17th, after a distressing illness of months. The loss falls upon the Christian community at large; for into her eighteen years of residence in Japan she compressed the work of a lifetime, and the effects have gone out far and wide.

Since her first landing at Yokohama in 1888, the most of her years have been spent in Nagoya. Here she gave herself unspairingly to "labors abundant;" for children, girls and women, for students, policemen and soldiers. The idea of *refusing to do things* never seemed to occur to her. To persuade her to *really* take care of herself was most difficult.

Some years ago ill-health compelled her to go home, but her heart was almost crushed at the thought that she could never again labor for the Japanese. So much, however, did she improve that a year ago she was allowed to return, to the surprise of all.

On April 5 Mr. Gray Campbell Fraser, of Aberdeen, passed to his rest. From earliest years a very active member of the Free Church, he bore an active part in founding the Northfield Mission, which developed into what is now the Rutherford U. F. Church. He was a man devout and unworldly, intimately associated with many forms of religious and philanthropic activity. He took an enthusiastic interest in the visit to Aberdeen of Messrs. Moody and Sankey in 1874, and was a promoter of all missions at home and abroad.

A cablegram announces the death of Mrs. Frank S. Scudder, at Tokyo, Japan. She was of a charming personality, had a wide circle of attached friends and was doing a great work. Her death at thirty-two and in the midst of her usefulness is a serious loss to missions. Deep sympathy goes out to her husband, three little children, and mother, Mrs. Jacob W. Schenck.

It now appears that at Nanchang, China, six Roman Catholic missionaries were killed, and an English missionary, Mr. H. C. Kingham and his wife.

It is reported that in course of a lawsuit in the magistrate's Yamen, in which the Catholics were involved, a fight had occurred in the Yamen. Tho the English missionaries were in no way concerned, on Sunday morning the mob attacked the missions indiscriminately. The Governor states that he suppressed the rioting and sent the surviving foreigners in boats to Kiukiang. Hostility between Catholics and non-Christians has lately been as prevalent in Kiangsi as in Honan and Hupeh. The native papers report the Catholic bishop of Nanchang as having trouble with the authorities for issuing appeals for subscriptions for the church, written in an official style to which he had no right. . .. .

The British Minister interviewed the Foreign Office officials, who express the deepest concern and regret. Prince Ching, learning from the Japanese Minister and others that reports of an anti-foreign movement were current, telegraphed to all Viceroys to repress any such movement, and punish those who spread such rumors.

Mr. Kingham, connected with the Brethren, had been in China about twelve years. One of his children is reported wounded and the other rescued.

On the 4th of March, at Paterson, New Jersey, in her 87th year, Clara M. Hepburn, wife of Dr. J. C. Hepburn. She was one of the modern missionary heroines at a ripe age, and full of honors. Williams, Hepburn and Verbeck—the illustrious trio—in 1859 settled at Nagasaki and Yokohama, at first getting even the right of residence only as teachers of English in Japanese schools. Not until fourteen years later was the old edict against Christianity repealed. Dr. Hepburn might have amassed a fortune, had he left his sacred mission for secular service in the New Japan. But he and his heroic wife kept to their holy vocation; and who shall say how large was her share in the grand service he rendered medically, spiritually, and as one of the great translators.

Mrs. Eliza Harding Walker, who died in Auburndale, Mass., on January 15, at the age of eighty-nine, went to Turkey as a missionary of the American Board with her husband, Rev. Augustus Walker, in 1853. They were located in Diarbekir on the Tigris River, where Mr. Walker died of cholera in 1866. Mrs. Walker returned to this country with her little babe, born after her husband's death, and started at once in Auburndale, Mass., a home for the children of missionaries, to which she has devoted her life. In the last thirty-seven years nearly three hundred children and about two hundred missionaries have enjoyed the hospitality and comfort of the Walker Missionary Home. She leaves three children.

Dr. J. H. D. Roberts and Miss Ida Smith

On March 19th a letter from Dr. Roberts reported that Miss Ida Smith, the nurse at the Tulloch Memorial Hospital, was seriously ill with typhoid, which has been prevalent. Two days later news came that Dr. Roberts had been laid aside with the same disease, and on March 23d, a telegram announced that both were dead.

Dr. Roberts had given over nine years of service to Hospital work at Tangier, having gone out in December, 1896. Miss Smith had only been two or three years in the same work, but had proved a most valuable helper. The loss sustained by the Mission is very great.

The Rev. John E. Huhn, of the C. M. S., at Rampart, Alaska, died February 8th. He went to the field in 1902 and, after service in southeastern Alaska, was sent to the Yukon, succeeding Mr. Edward J. Knapp. Later, Bishop Rowe visiting Fairbanks and foreseeing the development, sure to follow, transferred Mr. Huhn there in 1904, pending the arrival of Archdeacon Stuck. During the following winter he assisted the archdeacon, maintained services in his absence and visited the small scattered mining camps of the district. This work was done with such energy that he became known among the miners of the region as "the flying preacher." His record for speed with a dog team even some frontiersmen found it difficult to rival. In the summer of 1905, when the Fairbanks Mission was strengthened by the arrival of the Rev. C. E. Betticher, Mr. Huhn returned to Rampart. Details of his illness have not yet reached the Church Mission House, but it is believed that his death was caused by pneumonia, contracted on a journey to hold service in another camp.

FOR THE MISSIONARY LIBRARY

THE LIFE STORY OF HENRY CLAY TRUMBULL. By Philip E. Howard. S. S. Times Co., Philadelphia.

This 500 pp. octavo is a noble piece of biography, which a great Greek philosopher called "philosophy, teaching by examples." The Sunday-school missionary, army chaplain, Bible teacher, editor and author, of whom this is the record, was an extraordinary man. He had a versatile genius and touched almost every department of a literary life and a religious activity, and adorned all that he touched. His great life monument is the *Sunday School Times*, but his books are a permanent addition to Christian literature. The principles on which he lived and by which he was guided belong to the moral sublime. There are three classes of people whom we specially urge to read this book: preachers and teachers, for the secrets of effective work with pen and tongue—missionaries and Christian workers for the insight given here as to winning souls; and young people, as to the way to build up a noble character and useful life. We could fill pages with extracts.

THE SACRED TENTH; OR STUDIES IN TITHE-GIVING, ANCIENT AND MODERN. By Henry Lansdell, D.D., S.P.C.K. 1906. Two vols.

One of the most significant signs of the times is that such a man as Dr. Henry Lansdell, F.R.G.S., Chaplain of Morden College, Blackheath, has spent years in painstaking preparation of two large octavo volumes, of studies, in Tithe-giving, ancient and modern, and that this exhaustive work is published by the Society for the promotion of Christian knowledge.

These volumes, of about 400 pp. each, are very learned and scholarly. The reader may not accord with the author in all his conclusions and positions, but we are thankful for such a careful and laborious presentation of a subject about which few really have any adequate notions. It is a prevalent idea that the Jews gave a tenth, but it is not understood that this tithe was the *minimum*, not the *maximum*, of Hebrew gifts to the Lord's purposes; nor do most people know that in Israelitish history we trace "*three* tithes: (*a*) The Levitical Tithe, levied for the upkeep of the Levitical ministry throughout the land; (*b*) The Festival Tithe, to be employed in the due celebration of the stated feasts, and for the maintenance of the Temple worship; (*c*) The Poor's Tithe, to be paid once in every three years. These tithes would amount to a proportionate sum of 4s. 8d. in the £. If offerings and occasional dues be added, we easily reach one-fourth of the whole income, that is, 5s. in every £1 as the Lord's portion." It is evident that both our Lord and His Apostles contemplated the exercise of a very large benevolence, and of a far-reaching charity within the Church. Dr. Lansdell reminds us that those benefactions with which our Lord expressed His deliberate approval went far beyond the "tithe," as when Zaccheus gave the half of his goods; the widow of Zarephath gave practically all that she had; and the widow who cast into the treasury two mites gave actually all her living.

We have long held that Christian beneficence needs reconstruction from the very base up; and if these noble volumes may but lead to some such result, it will be an occasion for great thanksgiving. We can but wish that, for the sake of those whose means cannot command these ample volumes, an abbreviated edition might be ultimately prepared, that might be spread abroad as a cheap campaign document. Meanwhile we can safely wish that every pastor and prominent church member might have a copy of this monumental work on giving.

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